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*China's Appalling Need of Reform.\**

BY REV. T. RICHARD.

[English Baptist Mission.]

WHEN we consider that China's conservatism is hard pressed by foreign nations encroaching on its borders, by famines starving its millions and by the natural increase of population without corresponding development in the means of support, and when we consider the rapid march of events along each of these lines, making internal and external problems impossible to cope with on old lines, it is perfectly clear that a grand reformation, headed by the more liberal-minded, is inevitable at no distant day.

Let us consider in some detail China's Appalling Need of Reform. China suffers *politically, commercially, industrially, agriculturally, in transport, in education and in religion.*

1. Her Political Loss.—China was insufferably proud a century ago, refusing intercourse on equality to all Western nations. God in His providence has, for this, brought her low. She has lost prestige in the eyes of her own people by repeated humiliations in war in Canton, Chinkiang, Tientsin, Peking. She has lost a maritime province in N. E. Manchuria as large as France. She has lost Annam, which is now much larger than France.

Foreign opium was introduced and legalized, and now takes away 28,000,000 Taels annually, but the Chinese probably expend at least five times that sum on native opium. Emigration of Chinese poor abroad to the United States and Australia is forbidden. Her revenue is only 90,000,000 Taels, while that of India is three times that sum. She is hard pressed by Russia, France and England,

\* This is part of a Paper read before the Nanking Missionary Association in Nov., 1893.

chiefly because she has hitherto only played at improvements while these nations are progressing rapidly every year.

## 2. Her Commercial Loss.

(a.) Loss compared with Europe. In 1800 the trade in Europe was £228,000,000. In 1889 it was £2,313,000,000. This is an increase of over £2000 millions per annum. The Chinese empire is about the same size and has about the same population as Europe. If similar increase in the trade of China had taken place it would mean an annual trade of  $[360 \times 20]$  720 million Taels. Allowing ten per cent profit on trade it means that China could obtain 720 million Taels annually from increase of commerce as in Europe.

(b.) Loss compared with India. Trade there has increased five-fold in forty years; wages have doubled, and hoarding of the precious metals goes on to the extent of eleven millions sterling annually. India has a foreign trade of 131 millions sterling, while China has only 50 millions, thereby losing 80 millions annually, which might have been hers easily, as China has more land and more population.

(c.) Loss compared with Japan. The Japan trade has increased three-fold since 1871, while China's trade has only doubled during the same period.

(d.) Loss in Tea. Tea export in China in 1880 was 2,097,118 piculs, in 1892 only 1,626,682 piculs. Instead of increasing at the same ratio as population we have this enormous shrinkage.

(e.) Banking Loss. 8 per cent commission is charged for sending money from Shanghai to Ching-chow Fu, two places in two adjoining provinces! This strangles trade. For lack of proper banking money is also hoarded instead of being put out as capital. Cash-shops, which are nothing but parasites, afford lucrative employment to a million people. Thus we may safely assume that many tens of millions are annually lost in this unproductive way, whilst the loss by hoarding, though without exact data, must be many million Taels.

## 3. Industrial Loss. In Manufactures and Mining.—One man with machinery spins as much as 200 without it.

One girl with machinery weaves enough for 1200 persons to wear.

These are some of the miracles of modern industries.

In 1820 manufacturing and mining in all the West was 884 millions sterling (Mulhall, p. 323). In 1888 they amounted to 4868 millions or increased more than five-fold. Europe alone had 3132 millions sterling. Take away the 884 millions of 1820—which included Europe, America and Australia—and the remainder 2248 millions sterling is nett annual increase, or at 360 millions of population equals £5 per head annually. Assuming

only the same population with same development in China it would be 1808 millions sterling per annum. Now almost all of this enormous wealth China forfeits.

4. Agricultural Loss.—Agricultural colleges inform us that by scientific farming, including the chemical, without what Prince Krapotkin calls physiological farming, the produce of land can be doubled or even trebled.

One-sixth of Europe is under cultivation. Take the Chinese empire at the same rate, and we get ( $\frac{3,400,000}{6}$  equalling) 580,000 square miles. This at average value of crops, £1200 per square mile, equals £696,000,000 gained per annum, while some estimate the value of agriculture in Europe at £7 per head, but this agricultural gain so far is perhaps more prospective than actual, even in the West. We mention it, however, as indicating the lines where gain in the immediate future is expected by many.

5. Loss in Transport.

(a). Mulhall gives two formulas to estimate this ; the lowest is, that at the least 10 per cent of the cost of railways would be saved to the public by transportation by rail. As European railways cost 3055 millions sterling the gain to China, which is about the same size as Europe, would be 305 millions sterling.

(b). The other estimate is that transport by rail is one-third what it is by cart-road. As the transport of Europe is £603 millions, which would have cost by cart £1809 millions, then the annual saving to China would, from this, be £1206 millions.

(c). Again, common roads are seven times the length of railways in Europe, and even if they transport the goods only one-tenth the distance of the railway it would amount to £180 millions. This would cost £360 millions if transported on mules and men as in China ; so for lack of cart-roads China loses another £180 millions.

(d). Add to this the saving by sea transport. This is sixty times cheaper than by cart-roads. Therefore produce can be bought from and sold to the furthest countries on earth as cheaply as that only sixty *li* off by land in China. This makes a place 60,000 *li* away of greater consequence to a Chinaman at some of the ports than the other end of his own province.

6. Educational Loss.—The sages of China, whose sayings are the text-books of all their schools, had never to solve the following problems :—

How to support the population of an overstocked country ;

How to discover the great forces of nature and utilize them for the good of man ;

How to make the people of every continent good ;

How to give peace to all classes and all nations on the planet ;

How to educate men in regard to all these matters.

But Christian nations are now solving these problems. There are missionary societies which base their operations on the Fatherhood of God and brotherhood of man working in every kingdom on earth. There are Christian Trade Unions which regulate capital and labour by law and not by rule of thumb as is done by a Chinese mandarin.

To geography, and history, and science, which were taught in Western schools twenty and thirty years ago, intellectual progress has demanded the addition of

Engineering training,

Social science,

Technical education,

Commercial education,

and other subjects in modern schools. All this in order to keep abreast of advancing civilization. These again are supplemented by post offices, free libraries, telegrams and the latest news from the ends of the earth, not as a mere curiosity but for practical ends, viz., to improve the material and moral welfare of our own countries.

From his knowledge of electricity Edison in his early years sold his patents at £80,000. From his knowledge of chemistry Besemer sold his royalties to the amount of £1,000,000. Maxim by his inventions now obtains an income of one million dollars. These are only a few among many such instances. Besides, the inventions and discoveries of such men have originated huge industries with enormous returns. But to no single educated Chinaman are such courses open as yet.

7. Religious Loss.—Jesus Christ said that He came to establish the Kingdom of Heaven on earth. His rule is to be better than any human rule, and His religion better than all religions.

Confucianism embraces politics, education and care of the people, but has lately failed grievously in these its strongest points. As to the spiritual welfare of the people it does not profess to do it.

Buddhism embraces training the people in moral powers, but in China now it never preaches to or teaches the living; it only attends to the dead.

Taoism embraces morality, science and eternal life, but it, like Buddhism, teaches none now, and it also only attends on the dead.

Mohammedanism does no more for the people at large than the other native religions.

There is no attempt anywhere at systematic teaching and training of the people in all their relationships according to the latest teaching of God's providence and modern enlightenment. The people of China are like sheep without a shepherd, and they literally perish for lack of knowledge. If we estimate 200 Buddhist and Taoist priests for each county (of which about one-tenth



are nuns in the south but less in the north) there will be a third of a million in the empire, or considering Mongolia and Thibet, where Lamas are many, there is fully a million all told, which means a drain of tens of millions, at least, annually to support this single non-productive class. Moreover, even the commercial, manufacturing and industrial progress of China is immensely hindered by the universal lack of confidence in men who control public moneys, shewing lack of moral stamina.

The various divisions of loss enumerated somewhat overlap each other. They are, however, all summed up in the poverty of the nation. So we might consider the loss of wealth generally and to the poor in particular. Dr. Robert Giffen has demonstrated that, not an improvement merely, but nothing less than a revolution has taken place during the last fifty years in the condition of the working classes in the United Kingdom. After taking into consideration the rise of wages, with stationary or even falling prices of commodities, the all but universal shortening of hours of labour, the decline of pauperism, the enormously increased consumption of luxuries and the improvement in the rate of mortality, he comes to the conclusion, after a second review of the period, that his original estimate of improvement of from 50 to 100 per cent. was under the mark. But take it at 75 per cent.—the original figure—it means that those who got a hundred dollars a year are now getting 175 dollars. Mechanics in Europe get \$20 where those in China get only a fraction of such wages. When it is remembered that nearly two-thirds in China belong to this class, and that there has been no improvement in wages in China during the same period, her losses are clearly enormous.

Robert Giffen has also shown that the wealth of the United Kingdom in 1822 was £2500 millions, and in 1885 it was £10,000 millions, a four-fold increase in 63 years. He also gives the rates of £120 per head in 1822 and £270 per head in 1885. This increase of £150 per head means an annual increase of £2.3 per annum per head, *i.e.*, Tls. 9.2, or in round numbers one shoe of silver—Tls. 50—per family. 400 millions of population will give all China an annual increase at this rate of the stupendous sum of Tls. 3680 millions, or if divided into eighteen provinces gives Tls. 200 millions per province. Even one-tenth of England's wealth would enrich each province by twenty million Taels annually! Even to an average intelligent man this one-tenth increase seems incredibly large, and yet considering the cumulative evidence from so many different branches and the united opinion of all experts in statistics there cannot be any chance for doubt in regard to the general accuracy of the figures.

To sum up the needs of China:—

Population is stationary. In 1812 it was 362 millions. The Customs' Report for 1881 gives it at 380 millions. This is an increase of less than one per cent. per decade, whereas at the European and Indian rates of increase of 10 per cent. every decade it should now have been 700 millions. This means that about three millions die off annually, chiefly because of rebellion and want of proper food. The poor who survive have to pay 30 per cent. interest to the pawn-shops very frequently, and sometimes they even pay 100 per cent. and more to tide themselves over temporary difficulties. How can they live under these circumstances? Even mandarins also suffer to an almost incredible extent. Whilst a few mandarins get the highest salaries in the world—and of late enormous monopolies of trade in addition—the majority of expectant mandarins have to live for years in the greatest poverty, frequently waiting ten years for office, and during that time only get an occasional engagement for a few months at the rate of 30 Tls. per month, and these are compelled to borrow money at exorbitant interest of 30 per cent. or more.

This poverty is one explanation of the cause of the rapid rise of the Taiping Rebellion. This is also given as the main reason for the organization of the Kwo Lao Hui. The summary execution of the leaders can never cure this state of things, but neither the Editors of Chinese papers know this, nor 99 out of every 100 mandarins know it, because their text-books never discuss these questions nor do they know that the missionaries hold the remedy in their hands.

Just think of it. How the name of Pharoah is execrated down all the ages because he threatened the extinction of two or three millions of the children of Israel. In China there is a greater number actually starved every year, and ten times that number exterminated every ten years! The suffering of the Africans from the slave trade is great, but not half so great as that in China every day, for the population of Africa is only 150 millions, and the population does not decrease. And God has put in our hands the knowledge which can save these Chinese slaves and place a shoe of silver (Tls. 50) every year in each home in China.

Happily the pride of China of a century ago is gradually giving way. The greatest viceroys of the empire are adopting some of the Western methods as the only means of saving the empire.

Still the ratio of the various reforms now in operation by the Chinese government may perhaps be roughly put down as follows:—

Military reforms	.. ..	68 %
Transport and industrial reforms	.. ..	30 %
Educational reforms	.. ..	2 %
Religious reforms	.. ..	nil.

But we should not forget the significant fact that the great Viceroy Li Hung-chang offered a prize this spring for an essay on Reform in Religion, showing that he feels the need of something being done in that line.

So much about the sufferings of China and the need of reform.

Since China is suffering so much from her ignorance and prejudice we whom God in His providence has blessed with the knowledge of how she can be delivered should exert our utmost to act the part of the *Good Samaritan*, otherwise how can we escape the charge of passing the sufferer by like the Priest and Levite?

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### *A Visit to the Hangchow Bore.*

BY REV. G. F. FITCH.

[Presbyterian Mission Press.]

IT was a beautiful moonlight night, the 25th of September and the 16th of the 8th Moon, that we went on board a native boat at Shanghai, and in company with four other native boats bound for Hangchow, were taken in tow by a small steamer. By the old way of oar and sail and tow-line the journey to Hangchow may occupy anywhere from three to six days. Being towed by a steamer but twenty-four hours are necessary. Our destination was Hai-ning on the Hangchow bay, about twenty-four miles east of Hangchow, that being considered the best place from which to witness the Bore, and the 18th of the 8th Moon the best time. We were provided with Commander Moore's accurate and satisfactory article, to be found in the Journal of the Royal Asiatic Society for 1888, and armed with a "snap-shot" camera with which a friend—very kindly, but with poor judgment as we thought, for we were as ignorant of its workings as of a gatling gun—furnished us.

At Shih-men, some 40 *li* from Hai-ning, our boat was detached from being towed by the steamer, and arrived at Hai-ning about 10.30 p.m. The next day about noon we proceeded to the seawall just east of the city, and in time to examine that remarkable structure before the tide came in. According to Commander Moore it is some 23–25 feet high by thirty feet thick, the outer part being faced with stone, each stone being five feet long by one foot four inches wide and one foot two inches thick, laid with the ends outward, and fastened together—at least the top ones—with strong iron wedges let into the stone. Some sixteen feet from the top of the wall was a shelf of solid stone masonry, about twenty feet wide and

seven or eight feet above low water. Junks, coming in on high water, rest on this wall as the tide recedes, and so escape the first onset of the Bore.

The day of our arrival seems to have been *the day* of all the year with the natives for observing the tide, as the Nieh-tai, from Hangchow, was present to worship, and the sea-wall east of the city was lined with thousands of spectators. Just outside the great east gate of the city, and close to the sea-wall, is the pagoda, built to regulate the *Fung-shuy* of the place. It is seven stories high, and on this day was literally packed with people, so we did not attempt its ascent. A little beyond this was the pavilion erected for the officials, from which they might observe and worship.

We took up our position some 500 yards to the east, a little away from the crowd, fearful that in the rush to get a view when the tide came in we might be pushed into the flood. The Chinese were good-natured, as they usually are on such occasions, and the presence of a foreigner and wife and two children seemed to add not a little to their enjoyment of the occasion.

At 12.30 we could see the Bore approaching, miles away to the east, at first not much more than a dark line, brokenly occasionally with streaks of white. Nearer it came and more distinct, its roaring heard miles away, a seething, boiling furious wave. Suddenly it had struck the sea-wall some two miles to the east of us, and the rebound from this was in some respects the grandest sight of all. It resulted in a huge wave, apparently some twenty feet high, riding on the back but diagonally across the main wave, with which, however, it soon merged, so that when it passed where we were standing it was simply a straight line extending right across the river,—a sloping wall of water, perhaps 15 feet high, coming with the speed of a race horse, and with a fury and impetuosity simply indescribable—a sight once seen, never to be forgotten. Full of wonder and excitement we brought the camera to bear, and touched the magic spring, which we hoped would fix the wondrous scene upon the film within. But alas, alas, in our inexperience and excitement we had forgotten to remove the slide, and so it was simply a “snap” and nothing more!

To give some idea of the force of the wave we quote the following from Commander Moore's article:—

“That afternoon, with some difficulty, we found the river, and ran the boats ashore, two hours after high-water, on the south bank opposite Hai-ning, laying out and burying the anchors, and taking every precaution to secure the boats against the arrival of the next flood. As the strength of the rush of water following the Bore cannot be better exemplified than in what happened to two of the

boats on this night, I will describe in detail their position and how they were anchored.

They grounded at half-tide, when the water was near its mean level, that is to say, 9 feet 9 inches above low-water.\* The keels of the boats therefore were 7 to 8 feet above low-water, and about half-way between the shore and the water, at low tide. They must have been at least half-a-mile from the nearest part of the Bore, because the foreshore consists of a gradual slope of sand for a distance of 1·3 mile. The steam-cutter, the deeper boat of the two, was anchored with 33 fathoms of stout chain and a 60-lb. anchor, buried and backed up by 4 iron weights each weighing half a hundredweight; there was also a 2-cwt. bag of coal on the bight of the chain  $1\frac{1}{2}$  fathom from the anchor.

The sailing-cutter had a 60-lb. anchor buried in the sand, with 30 fathoms grapnel taut and two 2-cwt. bags of coal secured to the grapnel near the anchor.

It was a calm, still night, with a little rain hanging about. The murmur of the Bore in the distance was heard at 11.29; the cascade could be seen at 11.55, and it passed us with a loud roar at 12.20, well over on the north bank of the river. All that could be seen was a steep slope of white water, overfalling and pouring over itself as it advanced, the river filling up to the level of the flood as the Bore went by. At 12.25 the overflow over the flats from the Bore struck the two boats, which were aground in the position I have mentioned, and floated them at once. The steam-cutter brought up with a severe jerk, and at once commenced to drive to the westward, the sailing-cutter following soon after. The boats dragged in company for a distance of 3 miles in 25 minutes, the steam-cutter during the whole of that time going full speed ahead." †

At night we determined to come again, the night tide being said to be greater than during the day. We left our boat, which was nearly a mile away, just at midnight. Long before we reached the pagoda, and at least half an hour before the Bore finally passed, we could hear the roar of the oncoming wave some 8 miles away. Arriving at the sea-wall we took up our station near the pagoda, and were pleased to notice several junks on the junk platform—there having been not a boat in sight the previous day. We were anxious to witness the effect of the wave when it should first strike

\* We arrive at this conclusion thus: Another steam-cutter, which obtained a sounding of 9 feet near high-water that night, was aground, but not dry by one foot, when these two boats ran on to the sands. The water, therefore, had not fallen more than 9 feet when they took the ground. The spring rise and fall is 19 ft. 6 in.

† When the anchors were weighed, it was found that the flukes which had been in the sand, and a great part of the chains, were burnished bright like polished silver. The coal in the bags, with the exception of  $\frac{1}{2}$  cwt. in one bag, was all washed out, and the bags were filled with sand tightly packed.

them. We noticed that they were fastened each with a huge cable of bamboo, some five inches in diameter, fastened down among the large stones of the lower platform. Another bamboo cable and two good-sized ropes were fastened to stakes or large stones upon the top of the wall. In the stillness of the night the roar of the approaching torrent was simply wonderful, very like the roar of Niagara. And now, this great wall of water, "running up hill" or, "Niagara on wheels" as some have expressed it, is close upon us, impetuous, awe-inspiring, thundering, irresistible. At one moment these junks are lying high and dry upon the junk platform, some 7 or 8 feet above the river; the next moment they are floating in 6 or 7 feet of water. The crest of the wave has struck them with terrific force, and it seems as if everything must give way. The 4-inch cable of one is snapped as if it were but a thread of tow, while the stake which held another is as suddenly jerked out of the ground. But the great cables fastened down among the rocks below, as well as the smaller ropes above, hold, and though the junks are tossed about like corks upon the water all remain at their moorings and outside the shock.

In a few seconds the great wave has passed, but it is followed by a wondrous rush of water—a turbid, boiling, rushing tide, driving along at the rate of 14 miles an hour.

We had told our boatman in the evening that we wished to start for Shanghai in the morning, but so impressed were we with what we had seen that we concluded to stop over still another day and see the wondrous sight once more. We must confess also to a little shame in the matter of not having removed the slide in the camera the day before, and wished to redeem ourselves in the eyes of the friend who had meant so well by us as to lend us the camera, and also in our own eyes. We went once more, and were glad to find the wall nearly free of Chinese. Several foreigners had arrived from Shanghai. (The wonder is that more do not come.) There was the same distant battle of the Bore with the rebound from the sea-wall, the same tremendous rush, the same majestic roar as of a thousand distant waterfalls, the one supreme moment as the wave passed by, the afterflood, and then we turn away, but not until we had taken another "snap," and this time with the slide properly removed. As to whether the picture is good for anything—that is, like many another future event, awaiting "development." But our advice to everyone who can make it possible is to go and see the Bore. Go on the 16th to the 18th, or 2nd to 4th of any moon if you cannot choose, though it is better to go at the time of the spring tides, and there is also an advantage in going at full moon, as one can then witness the sight by moonlight. The hours will remain the same as those given above, or a little earlier should a strong easterly wind be blowing.



## For Christ's Sake in Manchuria.

IN MEMORIAM.

Rev. James Allan Wylie, M.A.

OBIT AUG. XVI., MDCCCXCIV.

IT was sunset on the 16th of August when he left us. We were all there—the three ladies, the doctor and myself, with his best friends among the Chinese standing reverently aside in the presence of our greater grief. And there we silently watched while God took him.

Only a week before he stood the strongest amongst us, and likely to outlive us all. But God willed otherwise and singled out the best for the sacrifice as He did at the first when He removed the deacons' crown. We wonder why, but God knows best, nor are we wholly ignorant, for the blood of the martyrs is the seed of the church.

Yet as we stood there in our weakness one could not but for the moment think how untimely it all seemed and how undeserved. He had been a little more than six years in the field. Slow and painstaking he was in his acquirement of the language, and now one would have said he had just reached the beginning of his greatest usefulness. He seemed to think so himself, for he was full of schemes for the extension of the work that had grown up around him. Indeed his last journey, from which he returned but a month before, and in which he had had to fight his way through raging floods, was mainly taken for the purpose of raising the standard in an important Eastern outpost, where China's forces are now concentrating in their march upon Corea. What his full plans were I do not know, but in his desire to have his hands untrammelled he was busily trying to negotiate the transfer of the Liao-yang pastorate. Strange to say the very day he was attacked he was expecting a definite answer from me as to whether I would be willing to take it over. 'Man proposes, God disposes.'

"How undeserved it seemed." Never was man more kind, more gentle, or more peaceably disposed. I do not remember ever seeing him shew sign of temper, though I have often seen him in circumstances that would have driven most men wild. It was due to no harsh word of his that the first blow was struck; one can safely vouch for that. Why then should one so unoffending be the victim of such cruelty?

I cannot go over again in detail the long sickening tale of horror—the quartering of the Manchu soldier mob in the city here, that memorable Friday night, the wreck of the street chapel, the march upon his own compound near by, the abortive message to the Yamén, his own setting out to seek the magistrate's aid, not so much for himself as to avert the threatened destruction of the rest of us at the North Gate a mile away. How he fell in with the soldier mob, and the work of butchery that followed it, is all too ghastly to re-tell, and we feel as we proceed that he was dealing not with men but with fiend brutes. Suffice it to say that they mercifully left him in the end for dead at the street corner where he fell.

There is, true, one bright feature which might redeem it all—the heroic defence of Deacon Lin. He started with his pastor from his compound gates, and right nobly did he stick by him all through. When the blows were falling thickest he made broad his own shoulders to receive them, and even supported his pastor when he was ready to fall. It was only when the two were torn apart that the deacon left the scene creeping on hands and knees to the Yamén where, though he fainted, he gave the first word.

The scene at the hospital that night is stamped indelibly on the minds of some of us. We had had our own mob and our own hour of excitement and anxiety, but they pale into insignificance before the one later. Who could ever forget that disorderly crew with their lanterns and their staves that thrust themselves first in at the hospital gates? And then the steady hurried tramp of the Yamén soldiery and our dispensers bearing the form of him we never loved so much before. But ah, the sight of it! The well known kindly face, one mass of wounds and bruises, battered now beyond all recognition.

For six long weary nights and days he lingered on, still fighting at times with the cruel mob, all unconscious that it was with us who were doing everything to save him. For a few seconds on Monday morning he spoke intelligently after recognising the doctor and me. Said he, "I was beaten last night." "Yes, but you're safe now," we told him. "I was on my way to the Yamén," he said. "What have they done to the Chiang-shu-t'ang?" "Don't trouble about it," we urged, "it's being repaired by Hsu" (the magistrate.) "That's good," he answered with emphasis. A few minutes later he asked where he was, and, when told, wondered how he had got there. But his mind could grasp no more, and he sank back into unconsciousness again.

That evening, before I left him, he said, "I wish I was in heaven. Oh! I wish I was in heaven." I tried the name of Jesus then, but he did not know that any one was speaking to him. It

was the last word I heard him speak. Next morning the doctor asked him how he felt. "Oh blessed, blessed, blessed," was his answer, and he repeated it many times over as if already anticipating that bliss with which God answered his prayer of the night before, only three nights later. So died Manchuria's first martyr, witnessing a good confession. He, at least, looking back from heaven over the finished scene does not look upon it as an untimely fate, nor, gazing on his Saviour's face, does he deem any suffering too hard to endure for His dear sake.

As we stepped out of the death-chamber on to the verandah the sun was setting low in the finest abend glow of the season. But far beyond the glow we, through our tears, saw the glory, the glory of heaven opened, and Christ, as once before, *standing* at the right hand of God, ready to welcome the chariot that bore His loved one home.

G. D.

Liao-yang, Manchuria, Sept., 1894.

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### *Eleventh Annual Meeting of the International Missionary Union.*

BY REV. ISAAC PIERSON.

(The American Board's Mission.)

THE eleventh annual meeting of the International Missionary Union has just come to an end, and its members are flying away to the ends and four corners of the earth, and everyone of them carries away the delightful remembrance of a gathering never to be forgotten.

There were in attendance 141 missionaries from twenty-four different fields of labor. From China there were twenty-three and from Japan twenty.

Some were veterans, some were on furlough and some were new recruits, and it was hard to tell which class was the most enthusiastic, either for the separate fields or for the Union. They did not shout "rah! rah! rah!" etc., but they said very warm words and did considerable hand-shaking. And everyone feels that this most unique Union has a reason for being, in the downright good it is doing to the work, as well as the upright pleasure it is giving to the worker. Moreover, it is likely to continue to exist and to grow in numbers, at least as long as Dr. and Mrs. Henry Foster shall live.

This "beloved physician" and his wife have, in the most free-hearted generosity, invited the Union as their guests for these five years, and now they have handed over the whole great sanitarium, with two-thirds of a million of dollars, to the possession and control of a Board of Trustees, with the specified purpose that it shall be a perpetual trust and enterprize to be worked in the interest of the Lord's cause. The profits of this great and beautiful institution, and they are great, are already being utilized in recruiting the health and strength of foreign missionaries, and as the plant expands itself in the completion of all the buildings now planned, the trustees, in the fulfillment of Dr. Foster's design, will extend free treatment and accommodation to three classes—1st foreign missionaries, 2nd disabled ministers, and 3rd disabled teachers.

In entertaining the Union this season they have given us what, at ordinary charges, would have amounted to nearly \$2000, and all this with free-hearted and cordial hospitality. Moreover, they have given the Union a permanent home with them, proposing to entertain it yearly in its annual meetings, and they wish foreign missionaries of all lands to know that as missionaries they have a standing invitation to the annual meetings at Clifton Springs.

This Missionary Union, like its home, is utterly unlike any other organization in the world. It is composed of members from all lands and working in all lands, whether in connection with missionary societies or independently, and all creeds and all sects are equally welcomed. Its meetings are annual, and are "for mutual acquaintance and conference and the promotion of the work of foreign missionaries in Christian hearts at home or on the wide field abroad." This involves recreation and social interview and the discussion of any and all questions of minor interest. Nothing is cut and dried. No policy is to be defended or defeated. The topics printed in the programme are such as have been suggested by missionaries in answer to request accompanying the invitation of the Union, and these or others may be discussed at the option of the meeting. Thus it becomes the modicum for drawing forth the richest and best thoughts of men and women, who in all climes and under the most serious circumstances have wrought out those thoughts and conclusions in the presence of a consecrated life struggle with heathen vice and superstition and folly. And with all these discussions there is the sweetest and most devout communion of prayer and song.

The sessions were begun on Wednesday evening, June 13th, and three sessions, beginning at 9, at 2 and at 7, were held each day for a full week.

The Sabbath programme was varied to suit the day. It began with a consecration meeting at 9 o'clock, led by Rev. E. L. Young, D.D., from '68 to '77 missionary to the Indians west of Hudson's Bay. He read the 103rd Ps. and a part of the 17th chap. of John, and then addressed us with a peculiar energy and calmness upon the wonderful union of God's people. He reminded us that at a time when words were precious and must be few and carefully chosen Christ exhorted His followers over and over again to be united in love and confidence and labors. Others took part in quick succession as the spirit gave them utterance, and thus eight brothers and eight sisters contributed advancing thoughts and carried the theme forward into many practical and delightful applications. It was a model prayer meeting.

At 10.30 the morning service began. A passage of Scripture was read by the pastor of the Methodist Church of the village and prayer offered by Rev. F. Ohlinger, of the Korean mission. Proper hymns were interspersed, and then the sermon was delivered by five different missionaries, each taking up a separate head. The text was, "Go ye," etc.; the topic was, "The Great Commission." Rev. G. A. Ford (Syria) gave the "firstly," consisting of a dozen quotations from Scripture. They began with, "Ask of me and I shall give thee the heathen," and ended with, "Woe is me if I preach not the Gospel," and, a "dispensation is committed unto me." Rev. J. M. Leonard (Japan) gave the "secondly," "All the world." "Who is my neighbor?" Rev. W. B. Boggs, D.D. (Telegus of India), gave the "thirdly," The motive for going for Christ's sake. Rev. J. L. Barton (President of Anatolia College, Turkey) gave the "fourthly," "That they all may be one, that they may be perfect in one," and Rev. J. L. Amerman (Japan) gave the "fifthly," *A promise as well as a command*, and closed with the words, "I, even I am he that blotteth out thy transgressions," and we all joined in a hearty, "Praise God from whom all blessing flow."

The session of Friday afternoon was conducted by the ladies, and pertained to women's work. It was introduced by an address of welcome by Mrs. Foster, and then followed addresses and prayers, with hymns in the various languages.

The session of Saturday afternoon was given to the children of the village, and costumes and curios from many countries were shown to an appreciative audience.

On Friday evening, in addition to the regular programme, Rev. T. L. Gulick gave a very clear resumé of the political complications and present situation in Hawaii.

At another time Rev. F. Ohlinger gave a lively account of affairs in Korea, and the veteran missionary, Rev. Cyrus Hamlin, D.D., now

in his 84th year, gave a thrilling account of the course of Turkey as he had observed it for fifty-seven years.

Later on Rev. J. H. Forest, D.D., gave a most interesting account of the present situation in Japan.

On Saturday evening a stereopticon lecture was given in three parts, covering Zenana work in India, sights and scenes in Siam, and thrilling scenes in the far north of America.

The discussions upon schools and higher education in mission work and self-support and native evangelization and the relation of medical work to preaching and other vital topics proved as interesting and helpful to members from Africa and the Hudson Bay as to those from Turkey and China.

The last evening (Tuesday) was given to farewells from over thirty members, who purpose to return to their fields during the year before another meeting.

And those who remained gave Wednesday morning to a business meeting.

A few of the marked figures in the meeting were Dr. and Mrs. Henry Foster, as host and hostess, the venerable Dr. Cyrus Hamlin, the venerable Dr. Wood, Miss Rice, Dr. A. T. Pierson, Bp. Penick (Episco.), Bp. Thoburn (M. E.), Dr. Young, Rev. Ben-Oliel (converted Jew) and the cheerful, kindly, inimitable moderator, our president, Dr. J. T. Gracey.

Hamilton, N. Y., *June 25, 1894.*

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### Report of the Distribution of Books at the Wu-chang Ku-jin Examination by the Central China Religious Tract Society, 1894.

**S**O important is this work that, although a distribution was made at the grace examination last year, the committee decided that another should be made at the ordinary examination this year.

In consequence of this being the 60th year of the Empress-Dowager's age 15 additional degrees were granted, bringing up the total to 75 full degrees, with some 10 or more "half" degrees. For these over 12,000 men are said to have competed.

The committee prepared no less than 10,000 packets of books, each wrapped up in the approved Chinese style with a complimentary dedication to the ambitious aspirant to the coveted place at the head of the list.



The packets contained :—

(1.) An annotated edition of St. Matthew's Gospel and the two following tracts: one "On Deliverance from Sin" and another on "Rewards and Punishments." These, 30,000 copies in all, were presented by the Central China Religious Tract Society at a total cost of \$725.00 (Mexican.)

(2.) An un-annotated edition of the "Acts of the Apostles," presented by the National Bible Society of Scotland.

(3.) 5700 book and sheet tracts, presented by the Shanghai Society for the Promotion of Christian and Useful Knowledge amongst the Chinese.

The gross weight of the books was	..	2000 lbs.
The total cost	.. ..	\$1000
The total number of copies	.. ..	45,700
The total number of pages..	..	2,000,000

The books were sent to Wu-chang on the afternoon of Sept. 14th, and were stored as usual in the London Mission Chapel, which is situated conveniently near the three gates of the Examination Hall, and by 4 o'clock all the natives taking part in the distribution were in readiness to commence their work.

They were from the London and Wesleyan Missions and the Scotch Bible Society, Hankow, and the London, Wesleyan and Swedish Missions, Wu-chang. They divided themselves into three bands, each taking duty at one particular gate.

Soon after 5 o'clock it was reported that the first batch of students was about to come out, and the brethren immediately sallied cheerfully forth to their long and tedious task.

Only a few came out, but at 9 o'clock a much larger number streamed forth, and some 2000 packets were disposed of.

The native brethren kept their watch by the gates all night, returning to the chapel at intervals for much needed refreshments. The foreign missionaries were also provided with refreshments, and with long chairs and rugs for an occasional nap.

The missionaries went out two and two at intervals during the night to see the brethren engaged in the distribution. On each visit the officers and soldiers on duty were most civil, and the brethren were found safely esconced under cover by the side of their hampers of books.

On September 16th the gates were opened at 9 and 11 a.m., and again at 2 and 4 p.m., when the last men emerged from their long incarceration in the Hall.

A few men from Ma-cheng (the district in which is situated Sung-pu, the scene of the murder of our Swedish brethren last year) declined to receive the books. With these exceptions almost the

whole of the students were well pleased to receive them, and some asked for extra packets.

It is a noteworthy fact that *the students clearly recognised the books as Christian books*, and, judging from what we have seen of the men since, we are distinctly of opinion that these distributions are doing good, and that at least some of the literati are beginning to have clearer views of the nature of Christianity and of the claims of the foreign missionary. It was also most pleasing to see how cheerfully and zealously the native brethren did their work. As we watched them we could not help feeling that in their devotion during the 24 hours, or more, of watching and working we have ample reason "to thank God" and to "take courage" in the prosecution of our arduous labours in this land.

A few loafers at the gates were inclined to be troublesome, but they were kept in check by the officers and soldiers on duty and, on the whole, the distribution was most easily and peacefully made.

The weather was all that could be desired. For this, and for the gracious guidance and protection all through, our thanks are due to Almighty God.

THOMAS BRAMFITT,  
*Secretary and Treasurer.*

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### *Who are the Heathen?*

BY MR. C. F. HOGG.

**L**ACK of respect for context in Biblical quotation and lack of accuracy in the use of terms are chief aids to confusion. Who are the heathen? What peoples do the Scriptures so designate? From the O. T. we learn that *Goïm*, the only word so translated, refers to all nations not Hebrew. In the N. T. the same meaning attaches to ἔθνος, most frequently used to represent *Goïm* in the lxx, and from which *heathen* is derived (Girdlestone, O. T. Synonyms). "This is the general law of the words used, every other being exceptional; λαός the chosen people, ἔθνος (but always in the plural and with the article), the residue of mankind." (Trench Synonyms). Thus it is to the Jew what Barbarian was to the Greek, what foreigner is to the Anglo-Saxon, and what 外國 is to the Chinese. In 1 Cor. x. 32 Paul further limits the term by the exclusion of the Church of God. Girdlestone warns against a disparaging use of the word, "drawing too sharp a distinction between Gentile nations and those we call Christian." That Gentile nation is a term Scriptural and definite we have seen, but for the other who shall give us either definition or Scripture reference?


Had we not better fall back on Paul's division of mankind into Jew, Gentile and Church of God, ignoring entirely national distinction as among Gentiles—for unless Anglo-Israel be a possible combination what is the alternative? Moreover, if this be the Scriptural line of demarcation, if God has commissioned us and instructed us on this basis, how shall we understand His will and purpose if we fail to apprehend the primary distinction He himself has made amongst men?

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*The Future of Foreign Missions as seen in the Vision  
of John.*

THREE STRIKING FEATURES:

*I.—The Restoration of the Jews.*

NDER the round number 144,000.—There were 12,000 of each tribe. This is not intended to indicate an exact number—not one person more or one less—but a full, complete, determinate number, according to the plan and purpose of the covenant-keeping God of Abraham. The four winds that blow on the earth must stand still and hurt neither earth nor sea till the number of that chosen people is made up and all safely sealed in their foreheads.

*II.—The Full Harvest of the Gentiles.*

"After this I beheld."—Note that it was *after* the sealing of the elect of the ancient people that John saw the multitude—and such a multitude!—it was a great multitude;—no census-taker could count them up—and they were out of all nations—and all kindreds and all peoples and all tongues;—no specially favored nation among the Gentiles—one more than another;—the Chinese and the Zulus have as good a standing as the Anglo-Saxons;—all dressed alike;—all with the same white robes washed in the blood of the lamb;—and all with the same palms in their hands;—and all shouting *Salvation to our God* at the top of their voices.—To this agree the words of James, "after this"—"that the residue of men and all the Gentiles might seek after the Lord."

*III.—The Symphony of the whole Host of Heaven.*

Of ransomed Jews, and redeemed Gentiles, and elect Angels. The men struck up first and the Angels joined in. The Heaven and the Earth rang with the thunder of praise. *Amen! Blessing, and Glory, and Wisdom, and Thanksgiving, and Honor, and Power, and Might, be unto our God forever and ever, Amen!*

W. A.

*Topics suggested for the Week of Universal Prayer,  
by the Evangelical Alliance.*

*January, 6-13, 1895.*

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[Other subjects which may be suggested by national or local circumstances or by special occurrences at the time of meeting will naturally be added in each case by those leading the devotions of the assembled believers. And for other topics, WHICH NO WORDS CAN EXPRESS, moments of silent prayer may helpfully be given. Where it is found impracticable to take up the subjects in detail the general outline for the day should be observed.]

*Sunday, Jan. 6.*

SERMONS.

"They that wait upon the Lord shall renew their strength."—Isa. xl. 31.

*Monday, Jan. 7.*      THANKSGIVING AND HUMILIATION.

*Praise and Thanksgiving:* For the goodness and mercy which have followed us through the past year; for many answers to prayer and for the continued spread of the Gospel.—Ps. cxxvi. 2—3; Josh. xxiii. 14; 1 Sam. vii. 12.

*Humiliation and Confession* of grievous sins, of lukewarmness, of unprofitableness in the service of Christ and of conformity to the world.—Ezekiel xxxvi. 31; Daniel ix. 3—19.

*Prayer* for a deeper realization of the power of the Holy Spirit in the church by Christ dwelling and abiding in us; for greater faithfulness and for consecration to a holier life.—Luke xi. 13; 1 Thes. v. 15—24.

*Tuesday, Jan. 8.*

THE CHURCH UNIVERSAL.

*Prayer* for the whole Church of Christ; for the manifestation of the Spirit, in order to separation from the world and sanctification unto the Lord; for greater unity among the followers of Christ that the growth of Romanism and superstition, of rationalism and infidelity, may be arrested, and that the hope of the Lord's second coming may stimulate believers both to wait and work for Him.—Eph. iv. 1—16; 1 Cor. ii. 4; Phil. i. 27; 2 Thes. ii. 8; Mat. xxiv. 1—14.

*Wednesday, Jan. 9.*      NATIONS AND THEIR RULERS.

*Prayer* for national righteousness and peace that the tendency to lawlessness, national discontent and strife may cease; for the putting away of legislative sanction to vice and all immoral traffic; for rulers,

legislators, judges and all in authority; that religious liberty may universally prevail, and that all persecution may be stayed.—Deut. iv. 5—8; 1 Tim. ii. 1—2; Prov. xiv. 34; Ezra vi. 22; Ezra vii. 27—28.

*Thursday, Jan. 10.*

FOREIGN MISSIONS.

*Praise to God:* For increasing interest in the spread of the Gospel; for offers of personal service; for open doors throughout the world; and for the manifested power of the Holy Ghost in various missions. Acts iv. 29—33; Acts xi. 20—23; Rev. iii. 7—8.

*Prayer* that all missionaries and Christian workers may be endowed with power from on high; that the privilege and duty of evangelizing the world may be fully understood, and that many more labourers may be sent forth into the harvest.—Luke xxiv. 45—49; Mat. ix. 35—38.

*Friday, Jan. 11.*

HOME MISSIONS AND THE JEWS.

*Praise:* For enlarged interest shown in home mission work, and in missions to the Jews, and for special blessing attending them.—Ps. lxvii; Isa. lii. 7—8.

*Prayer:* For all Christian ministers and evangelists; for all efforts to reach special classes of the people and all who live without God; and for the better observance of the Lord's Day.—Col. iv. 2—4; Isa. lviii. 13—14.

*Prayer for the Jewish Race:* That special blessing may rest upon all those who are seeking to make Christ known among God's ancient people Israel, and that His purposes concerning them may be speedily accomplished.—Ps. li. 18; Ps. cii. 13—21; Is. xl. 1—5; Zech. viii. 7—8.

*Saturday, Jan. 12.*

FAMILIES AND SCHOOLS.

*Prayer* that husbands and wives, parents and children, masters and servants may, in their mutual relations, follow the Divine teaching; that parents may have grace to train their children in the knowledge of God; for more abundant spiritual fruit from Christian Associations of young men and young women; for Sunday and Day-schools, Colleges and Universities.—Eph. v. 22 to vi. 9; Col. iii. 18 to iv. 1; Prov. iv. 1; 2 Tim. iii. 16—17.

*Sunday, Jan. 13.*

SERMONS.

"Always abounding in the work of the Lord."—1 Cor. xv. 58.

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*Missionary Work in Korea.*

WE remained at Pyong-yang until I received an order from our Consul to bring Mrs. Hall and our little boy to an open port. We felt anxious to remain with our little band of Christians, but under the circumstances were obliged to go and leave them under the care of our great Protector.

We took the last steamer that came from Pyong-yang before the war ; it was filled with soldiers, and upon reaching Chemulpo we found the harbor filled with men-of-war.

On the morning of July 23rd we were awakened at 5 o'clock by the Koreans, who were almost frantic with excitement. Detachments of Japanese soldiers were rushing to guard the city gates, and there was heavy and constant firing of guns on the palace grounds, about a half mile from our home. The Japanese succeeded in taking the palace in about twenty minutes. Since that time they have been assisting the Korean government in adopting measures of reform.

The Chinese and Japanese armies both were now in Korea. They met in their first battle at Asan, about fifty miles from Seoul ; shortly after there was a naval engagement near Chemulpo ; the Japanese were successful in both.

China poured her troops in at the north, and soon the city of Pyong-yang, which we had so recently left, was occupied by the Chinese. The Japanese next sent large forces north, and on Sept. 14th the two armies met at Pyong-yang. A heavy battle ensued, and on the 16th the Japanese were victorious, and entered the city. A naval battle was fought near Pyong-yang in which the Japanese were also successful.

Dr. Scanton and I have been very busy, in the hospital since the war commenced. Here many precious lives have been saved, and all have heard the glad tidings of the Gospel. Several have professed saving faith in Christ, and many others have bought our Christian books and have gone away, feeling they wanted to know more about the "Jesus doctrine." The seeds of truth are daily being scattered, and we know they will be cared for by the Holy Spirit and bring forth a rich harvest.

On Sept. 26th we received a letter from Pyong-yang, written by our faithful helper, Kin Chang Sikey, which stated that our Christians were all safe and well, that the Chinese had been defeated, and the Japanese now occupied the city. He was very grateful to God for keeping them through such great danger. He remained at his post, holding our little Christian flock together and caring for our



property during the battle. Chang Sikey was led to Christ through Bro. Ohlinger, and was in his employ until he went to America; since then he has been my helper. He has shown himself a true Christian hero! Last spring he was imprisoned, had his feet wedged in stocks for two days and nights, was stoned and almost beaten to death, but would not give up Christ. I believe there will be many such jewels found in Korea.

Revs. Moffett and Lee and myself start for Pyong-yang over-land October 1st.

I have received hundreds of packages of cards and letters in response to my appeal. Many have asked for replies, but as the work here makes such pressing demands upon my time will the dear friends please accept this as my reply. Let me thank you in behalf of the Korean children. I am printing in Korean the text John iii. 16 on the back of each, and I am sure God's blessing will follow each one, and they will be the means of planting the seeds of truth in many a little heart. Papers printed in English cannot be read by Koreans.

It is such a comfort to know that thousands of warm Christian hearts are interested, and are praying for us and the work.

Yours sincerely,

W. J. HALL.

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## Educational Department.

JOHN FRYER, ESQ., LL.D., }  
REV. JOHN C. FERGUSON, } *Editors.*

Published in the interests of the "Educational Association of China."

### *Serious Questions for Educators.*

**I**N common, I presume, with all others engaged in school work I have had to contend with many hindrances and to attempt the solution of many problems which I did not clearly foresee. It would be out of place here to attempt the mention of even a majority of these perplexing questions, but perhaps I may, with profit, refer to some of the more important.

1. *Does it pay to take the children of heathen parents as pupils in our boarding-schools?* I have a school of twenty-six boys. Six of these are from Christian homes and four are professing Christ-

ians. The remainder are the sons of non-Christian parents. To say that I have found it next to impossible to keep these Christian boys *working* at their *Christianity* would be stating the difficulty as mildly as possible. It might not be thus were the majority Christians.

Again, notwithstanding these non-Christian parents enter into contract not to hinder their children in our schools becoming Christians, up to this time not a single boy from an non-Christian home has been able to overcome the home influence and come out boldly for Christ. It may be different when we have continued longer, but the fact is very suggestive.

Again, the average non-Christian Chinaman seems to have very little respect for his contracts with the foreign missionary. The consequence is that no small number of the pupils leave the schools without having completed the course, and in the majority of instances there is no recourse. Whether the loss of money expended on these boys is a *total* loss or not is of course an open question. I am inclined to think that in most instances it is even worse than *total* loss of money. Their smattering knowledge is in the greater number of cases used against Christianity. I may think differently when I have had more experience. Thus far I have not lost a single boy who came from a Christian home. Taking all these results and want of results into consideration I should hesitate to open a mission boarding-school until I could secure a sufficient number of Christian boys to constitute a good majority of the whole number in the school. I am convinced that it will be to the best interests of any mission to wait with patience until the church is sufficiently strong to furnish the larger proportion of the pupils before opening a boarding-school. More than one mission in the early history of the work has been crippled by giving attention to schools at the expense of evangelistic effort.

2. *Does it pay to teach the Classics in our boarding-schools?*

I am prepared to say, after much careful thought and some experience, that as the Classics are taught in most of our schools, my own not excepted, I seriously question the righteousness of the work. I have read much that has been said in favor of this kind of work, and I am quite aware that consensus of opinion is perhaps against me, but, after all, my experience and observation lead me to feel that a change should be made in the curricula of most of our boys' boarding-schools. What have been the results of this kind of work in our best schools? Fully one-half of the students' time from seven to ten years is spent in the study of the Classics. If less is spent it is useless to think of making *scholars* of them. How many scholars, to use the term in the Chinese sense, have been graduated from these schools. If I have been correctly informed not a single

school but can count its *Siu-t'sai's* on the fingers of one hand, and the *Chü-zen* are still less. If it be not the object to make scholars in this sense then why spend so much time and money in such work? Enough study of the Classics to give the student a good command of his own literary language, and that under the instruction of a Christian, not a Christian Confucianist, is the most that should be done in this line with mission money. Men who have the ability to look into the future may discern some greater good *to be* derived from spending decades of time and thousands of money teaching effete systems of ethics and law and religion in a progressive age, and in connection with a progressive religion, but ordinary mortals as most of us are cannot be expected to grasp such incomprehensible ideas.

3. *Does it pay to establish and continue to support free boarding-schools?* This question I consider, if there be any difference, a more important matter than either of the others. A most formidable hindrance to the building up of a spiritual church in China is the cupidity of the people. Any means we may employ in our work which tends to stimulate or respond in any way to this inordinate passion is in no small way dangerous. If there is any one thing in a practical way which practical Christianity emphasizes more than another it is the dignity of labour. If there is anything which the Chinese literary man has entirely overlooked and of which he is consequently entirely ignorant it is this most important doctrine. If our schools can be so ordered as to furnish practical education in this line they will do great things for China. I know it to be difficult to do this in a free boarding-school. You may give your pupils the correct theory with all your power of emphasis, but so long as they eat your rice for nothing and support long finger nails they will never understand your instruction. There are so many disgusting illustrations of this in the experience of every schoolman that I need not mention any here. Just how we shall accomplish the proper ordering of our schools in this regard is by no means an easy problem. I think, however, there is a principle which, if we give it due consideration, will keep us from falling into serious blunders. I can illustrate what I mean by relating part of a conversation between two gentlemen who were discussing this very matter. "Well," said one of them, "What kind of industrial work would you introduce; a hundred things which you might take up for various reasons might be of little or no practical use to your students after leaving school." "I should not seriously consider whether it would be of much use to them after leaving school or not," said the other "if by any means I could teach them to use their hands and convince them that it is

no disgrace to work. If a man gets that much sound doctrine into his head when he is young he will be able to take care of himself." I believe we shall find before many years that the most good is being accomplished in schools which have industrial departments, because the spirit of practical independence is taught in them in a way impossible in other schools. I am sick and tired of Christian teachers, graduates of our best schools, who have no interest in their work nor in Christianity, save for the money in it for them. I believe such results may be largely avoided by introducing means that shall cultivate practically the spirit of Christian independence. I am ready for a new departure. I believe that our schools can be made more nearly self-supporting from the start. I have touched briefly upon three points, not because they are new but because they are old and unanswered questions. Perhaps we shall hear from others of greater experience.

Yours sincerely,

F. E. MEIGS,  
*Nanking College.*

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### *Notes and Items.*

We are glad to note the return from a year's furlough in U. S. of Rev. W. M. Hayes, of the Teng-chow College, Shantung. His work in the preparation of some excellent text-books and his interest in general educational work has brought him into a well deserved prominence in our midst. We understand that he has brought with him a new teacher for the College, who will be new strength to their faculty.

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There is no better proof of the essential barbarism of even the most civilized nations of the world than is afforded by the comparison of the money they expend for the maintenance of physical supremacy as against the expenditure for mental improvement. Though it be assumed that brain is more important than brawn there is no evidence that statesmen so regard it. In some tables recently compiled the amount per capita expended by various governments for military and educational purposes is set down as follows: —

			Military.			Education.
France	..	..	\$4.00	..	..	\$0.70
England	..	..	3.72	..	..	.62
Holland	..	..	3.58	..	..	.64

			Military.			Education.
Saxony	..	..	2.38	..	..	.38
Wurtemberg	..	..	2.38	..	..	.38
Bavaria	..	..	2.38	..	..	.40
Prussia	..	..	2.04	..	..	.50
Russia	..	..	2.04	..	..	.03
Denmark	..	..	1.76	..	..	.94
Italy	..	..	1.52	..	..	.36
Belgium	..	..	1.38	..	..	.46
Austria	..	..	1.36	..	..	.32
Switzerland	..	..	.82	..	..	.84
United States	..	..	.30	..	..	1.35

—*Journal of Education.*

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The publication of the Descriptive Catalogue of the Educational Society's books has been delayed through the pressure of work at the Mission Press. It will, however, be ready for delivery during the present month, and will be followed by the Educational Directory for China.

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A very neatly printed catalogue has recently been issued of nearly 150 Chinese works of an educational character, translated or written by Dr. J. Fryer. It is arranged in five series, viz., The Outline Series, The Hand-book Series, The Temperance Physiology Series, The Magazine Series, and the Imperial Government Series. The Chinese and English titles, names of original work and author, size, price, &c., are all arranged in such a manner as to facilitate reference. Each series is introduced by a few descriptive remarks. This catalogue, published by the Chinese Scientific Book Depot, 407 Hankow Road, is circulated gratuitously, and may be obtained on application. It cannot fail to be interesting and useful to all who are engaged in missionary school or college work, showing as it does the results of over a quarter of a century of steady individual application and labour. A number of the books were prepared at the special request of the School and Text Book Series Committee, or have been adopted either by that Committee or its successor, the Educational Association of China.

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*Further Subscriptions to Empress-Dowager  
Presentation Fund.*

		Formerly reported \$1031.46	
Sept. 19th C.I.M., Tung-shin, Chefoo	1	Mrs. Chang...	\$0.30
C.I.M., Kuh-ting, Yunnan		per Mrs. Curnow...	1.35
P. M., North, Tong-ying,			
Hangchow, with that on			
July 9th	22	" Mrs. Garritt ...	1.50
24th U. P. M., Hai-cheng, Man-		" Rev. J. McIntyre ...	8.00
churia	85		
Oct. 1st Basel Mis., Nyen-hang-li,		" Mrs. F. Leonhardt ...	3.60
Hongkong	50		
10th Chinese Mis., Honolulu,		" Mrs. Happer Damon ...	14.50
Sandwich Islands	22	" Miss L. Johnson ...	.23
Macao		" Mrs. McKee ...	.50
16th C. I. M., Ta-tung...		" Rev. D. Ferguson ...	3.25
E. P. M., Tai-wan-foo		" Marie Guex ...	3.00
C.I.M., Yuh-shan, Kiangse	35	" Mrs. Jewell ...	2.80
20th M. E. M., Peking		" Mrs. Burke ...	1.00
21st M.E.M., South, Sung-kiang			
			\$1071.49
		Less \$2.70 (see note below)	2.70
			<u>\$1068.79</u>

NOTE.—C. I. Mission gave \$2.70 twice for same station by mistake. See August 4th and 7th. Accordingly \$2.70 was returned, and is deducted as above.

ERRATA.—\$13.40 reported under date July 9th as from *A. B. C. F. M.*, Foochow, should have been from *Methodist Episcopal Mission*, Foochow.

1 Quinsan Road, Shanghai.

MARY RICHARD,  
Treasurer.

## Correspondence.

### DISTRIBUTION OF BOOKS AT NANKING.

*To the Editor of*

"THE CHINESE RECORDER."

October 6th, 1894.

DEAR SIR: The Triennial Examination held in Nanking from Sept. 7 to 15 was a memorable event in the history of Bible distribution in China. Some 45,000 Testaments, portions and tracts were distributed among the 17,500 students enrolled as having entered the examinations. Much misgiving

was felt as to the propriety of attempting the distribution on account of the strained condition of affairs over the war; then, to make matters worse, a bad feeling existed between the students and soldiers. We counseled together and decided it wise to call on the officials and see if we could get a promise from them of protection. The writer and Rev. F. E. Meigs were appointed to go and see the officials. We reached the examination halls, and the first official we met was an



old acquaintance of the writer, who received us kindly, and without any hesitancy gave us permission to bring our books to his headquarters at the entrance gate to the halls and distribute. We thanked him and returned to report our success to the other brethren. There was joy in our camp for a time, which was soon to be turned into confusion, for later in the day this same official called at the residence of the writer to say that as soon as we left the halls it got out among the soldiers and reached the other officials that he had granted us permission to distribute the books. When they heard this the officials were indignant, and the soldiers made loud threats against our lives in case we attempted to distribute books. He therefore came to beg us not to attempt to distribute the books, as he feared we would be hurt. We counseled together again, when the brethren appointed the writer to act as a diplomat to call on the officials in charge of the examinations and see what could be done. The writer spent three days with the officials, while the other brethren were hard at work packing the books in parcels getting them ready for distribution. No promise of protection could be gotten. We were growing somewhat discouraged, when on Friday, the day of closing the examination—and the students would be coming out that night—we made one more effort with the officials which, thank God, was successful, as my old friend told me to come early the next morning, as all the officials had given their consent. All things ready the writer received a telegram calling him away, so the burden

and the pleasure of *one of the most successful, if not the most successful, distribution of books*, that has ever taken place in this city fell to the lot of F. E. Meigs, of the Christian Mission, A. L. Bennett, of the Presbyterian, S. F. Whitehouse, of the N. B. S. and J. B. Stephenson, of the A. B. S., assisted by a good staff of native helpers. These brethren all report a most successful time, and the students anxious to get the books. Never have any of us witnessed the time when the students were so anxious to get the books as at this time. Each day as the writer visited the halls trying to arrange for the distribution the students frequently asked if we had any books for them; they were anxious to get them.

Paul has planted, Apollos watered; may God give the increase.

These noble Bible Societies and Tract Societies, with all lovers of the word of truth, will no doubt rejoice with us over the success of this distribution and join our prayers in praying the Father of truth and life to bless and sanctify His word to the salvation of the souls of those who may read. Pray too for the salvation of that official who stood by us from beginning to end, and assisted in the work of the distribution, and may God abundantly bless these noble Bible and Tract Societies for their liberality in providing the books and tracts for this distribution. Unto God our Father be praise and glory for evermore.

DON W. NICHOLS,  
*Methodist Episcopal Mission,  
Nanking.*

## A PROTEST.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In your "Editorial Comments" of the last RECORDER (p. 510) there occurs a notice of the meeting of American missionaries who framed a petition to the United States government. The writer was present at these meetings, and earnestly besought the brethren, as representatives of the spiritual kingdom, not to make these appeals to the secular power. As the subject is stated at least three different times in this number of the journal with evident approval and satisfaction, and as there are many missionaries in China who take a view of the question wholly opposite to that contained in the petition, it is only fair that the minority should have a hearing. With these few words of justification and with due deference to the opinion of the brethren who formulated the appeal we present briefly the other side of the question by replying to the article just mentioned. If the reader of this number of the RECORDER will digest the statements on page 510 and then turn to page 511 and ponder the glowing accounts of our English brethren Macintyre, McGillivray and Whitehouse, he will wonder how American missionaries could ever desire to make such a petition.

At the outset of the article the question is asked, "Have missionaries a right to live in the interior of China, etc.;" and it is then stated that "with a view to settling this much mooted question some thirty or more American missionaries gathered, etc." Now we

believe that the question *was* decided about two thousand years ago when the sceptre of the Cæsars was practically omnipotent in the secular kingdom. When Our Saviour said, "Go ye into all the world and preach the Gospel to every creature," He meant that the command should not be hampered by any decree of man. The messenger of Christ has a divine treaty right and a divine protection guaranteed him by the King of kings and Lord of lords to preach in any place in this world. Of the hundreds of missionaries who have been sent to China in the past decade not one is holding his hands in idleness for want of a place in which to preach. If the Church would send out ten thousand more workers the Lord will find places for them all without the help of heathen powers. Earth and hell cannot frustrate His purpose to have the Gospel proclaimed to the devil-ridden people of the earth.

Again, we are called upon to sign a paper petitioning our government to request China to suppress the "vile and pernicious literature which is being so widely circulated, defaming the missionaries in unmentionable language." Now it seems to us a confession of weakness to ask a heathen government to help along the cause of Christ. Our Saviour did not deign to ask even for His life when He stood before Pilate. These slanders against Christianity were prophesied by the Great Teacher Himself. The fact of their existence to-day is another proof of the truth of Scripture. The apostles made no such appeal to the Roman power against the books of the heathen

writers of their time which were inspired by the same devil that dictates the vile books of to-day. No notice whatever was taken of such coarse caricatures as one mentioned by Tertullian—"a figure with one foot hoofed, wearing a toga, carrying a book, and with long ass ears, under which was written 'The God of the Christians, Onokoites.'"

"But I say unto you that ye resist not evil," are the words of the Master, and it is our privilege, according to commandment, to rejoice and be *exceeding glad* when all manner of evil is said against us falsely for His sake. When the tired worker returns home after a hard day's work and is called *devil* what a blessed comfort it is to know that Jesus was called a devil too.

Let not the reader be misled by the statement that the *paper* is not made "to seek governmental aid," and "pray heartily for the success of the petition," when in the opinion of many we would be asking for something that He has not authorized in His holy word

Against signing this appeal we briefly offer the following objections, each of which seems to be fatal:—

1. It is not in accordance with the teachings and practice of Our Saviour and of His apostles when they were free to act. Christians are at liberty to flee to a place of safety in case of danger, but not to resist.

2. History has proved that the secular power cannot advance the spiritual kingdom by force.

3. The petition contravenes the religious opinions and shocks the moral sense of the Christian people

in America who think as many of us in China do on the subject.

4. The circulation of such a paper confirms the heathen in their suspicions that missionaries are agents of a hostile government. It causes the Christian Chinese to doubt whether Christ really meant it when he said, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

5. It cannot accomplish the desired end, even if presented to the government. If the paper intimates that force is to be used we may feel assured that our country will not go to war with China in the present crisis. If a simple request is to be made then any missionary can foretell what the result of an interview of Mr. Gresham with Yang Ju, the Chinese Minister, would be, and what the abundant promises of full and universal protection would amount to. God is working out His own plans in China just now. If the missionaries confine their attention solely to preaching the Gospel, He will carry out His purposes in reference to secular matters without our help.

S. I. WOODBRIDGE.

#### RESUSCITATION OF THE MISSIONARY

#### REVIEW (中西教會報)

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In consideration of the increasing need of a bond of union for all the missionary societies in China the Society for the Diffusion of Christian and General Knowledge have decided to resuscitate the 中西教會報.

Formerly both the *Wan Kwoh Kung Pao* and the *Chung Shih Kiao*

*Hui Pao* were under the editorship of Dr. Young J. Allen. We regret that now he finds that other duties prevent his being able to edit both. While he continues to edit the *Wan Kwoh Kung Pao* we are glad to announce that we have secured the able services of the Rev. E. T. Williams, Nanking, as editor of the *Chung Shih Kiao Hui Pao*, and that Drs. Allen, Muirhead, Edkins and others have promised to contribute as before. Its aim will be to give an account of the progress of Christian work in all parts of the world, and also in connection with the different societies in China, so that the native pastors will have valuable information to be a guide and stimulus to them in their great work of evangelizing this vast empire.

The first number will appear on the first of January, 1895. Subscription one dollar per annum. All orders to be sent to the manager, Mission Press, Shanghai; all contributions to the editor, Rev. E. T. Williams, Nanking.

TIMOTHY RICHARD,  
Secretary.

#### NEW PUBLICATIONS OF THE S. D. K.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The following new publications have just been issued by the Society for the Diffusion of Christian and General Knowledge among the Chinese, and are on sale at the Mission Press, Shanghai:—

爲道受難記. *Persecutions in Madagascar*, by Mrs. A. Foster. Price 3 cents.

名公三序. *Three Prefaces about Western Knowledge*, by Marquis Ts'eng and Li Hung-chang. Price 2 cents.

太平洋島. *Mission Work in the South Seas*, by Mrs. A. Foster. Price 3 cents.

聖經釋義. *A Month's Course of Christian Meditations*, by Mrs. Foster. Price 5 cents.

人心交與上帝. *Communion with God*, by Dr. Muirhead. Price 2 cents.

列國變通. *Reform in Countries bordering on China, Russia, Japan, India, &c.*, by Rev. T. Richard. Price 10 cents.

歐洲八大帝. *Eight Great Emperors of Europe*, by Rev. T. Richard. Price 5 cents.

喻道要旨. *Selection from Krummacher's Parables* (illustrated,) by Rev. T. Richard. Price 12 cents.

百年一覺. *Looking Backward*, by Rev. T. Richard. Price 5 cents.

中西互論. *Intercourse with Foreigners*, by Rev. Young J. Allen, D.D. Price 15 cash.

機器之益. *Advantages of Machinery*, by Dr. Edkins. Price 3 cash.

生利分利之別. *Productive and Unproductive Methods*, by Rev. T. Richard. Price 3 cents.

Special discount is made to reading-rooms and book-depôts, which may be known on application to the secretary.

Yours truly,

TIMOTHY RICHARD,  
Secretary.

## Our Book Table.

**探道本原**—This is a book by the Rev. Francis James on the *Basis of Religion*, in 2 vols., about 100 pp. each, sold at the Mission Press, Shanghai, for 30 cents. The first volume treats of religion as seen in law and conscience and the soul. The second volume treats of the fitness of religion for all men in body, mind, conscience and soul, and for all eternity. The author also speaks of the evidence of religion from number, traces the origin of reverence in the soul and the origin of Divine religion with the perfection of it, and closes with quotations from Confucius to prove this. The aim of the book is to furnish intelligent Confucianists with introductory considerations of the importance and value of religion from facts within their own sphere of knowledge, so as to induce them to a friendly study of religion as presented in Christianity.

### ANNUAL REPORTS.

The Thirty-first Annual Report of the Hawaiian Evangelical Association will be specially interesting to workers in China from the particulars it gives of Mr. Damon's work among the Chinese. We are glad to read that "this mission, built up by Mr. F. W. Damon and conducted under the supervision of the Home Committee of the Hawaiian Board has, from the first, had a marked growth. With its enlarged Church building, its numerous congregation, its increased school advantages and outlying mission stations it is a power in the land."

Mr. Damon prefaces his report by the loving and grateful mention of the transformation which

was wrought in the life of a Chinese friend—a typical Confucianist, exact, punctilious, courteous—a life which has, during the past year, ceased on earth, but is now finding a fuller development in the Master's presence above.

Mr. Damon has much of interest to report with regard to the Mills Boarding School, the Kindergarten—under whose beneficent influence nearly two hundred little children in the Chinese mission have come during the past two years—the schools in Honolulu, Kohala, Wailuku, Hilo, etc. We notice among what are referred to as the *running expenses*, the leasing of a small lot adjoining the new school building for a play-ground for the boys, where they play baseball with all the fervor of Anglo-Saxons.

In connection with the Church work among the natives we read:—"The past year has certainly been one in which Hawaiian Christianity has been put to a severe test and proven itself fit to live. Every native Church has borne the strain of a divided political sentiment, every native pastor has had to stand between two political parties.

The fight for righteousness has been waged not only against influences of darkness, which have taken occasion to declare themselves quite openly in these days; it has had also to meet a dissident patriotism.

The great issue of the day which has so divided society, even invading homes to the marring of their peace, has not left the Churches undisturbed. But in the contentions between Royalists and supporters of the government it must be said that there has been

shown on the part of many of both political affiliations an admirable spirit of Christian forbearance."

The published Minutes of the Annual Meeting of the China Mission of the Southern Presbyterian Church, held in Shanghai Sept. 10th to 14th, show faithful discussion of much important business. The reports of personal work from workers in Hangchow, Lingwu, Sinch'ang, Soochow, Wusih, Chinkiang, Ts'ing-kiang-p'u and Süch'ien, show that the Spirit of God has been present in a remarkable degree. At the older stations there has been a quiet, but cheering, work of grace going on all the time, whilst in opening up new work in fresh fields there have been difficulties and discouragements.

The statistics for the year ending 13th August show that in 8 stations, with 46 missionaries, there are 4 churches, 15 chapels, 14 day-schools, 9 dispensaries, 8 unordained preachers, 3 theological students, 7 Bible-women. The total number of communicants is 159; 34 were added on examination. In addition to this we notice there are 31 enquirers, 342 scholars in Sunday-schools, 25 girls and 197 boys in day-schools and 50 girls in boarding-schools. 52,000 books and tracts were distributed, 17,527 persons were aided by medicine, whilst the sum of \$138.02 was contributed by the natives.

From the Seventh Report of the Medical Mission at Tai-yüen Fu, Shansi, in connection with the China Inland Mission, we note that the total number of visits of out-patients was 7032; 2258 being new cases. There were 147 in-patients and 236 operations. 9 opium poisoning cases were treated in the dispensary, whilst medicine was given in 53 other opium poisoning cases. We are glad to note that of the 7032 visits of out-patients

1422 were those of women, and Dr. Edwards reports that the efficiency of the work among them has been greatly increased by the addition to the staff of a lady worker who has had a thorough training and much experience as a nurse.

*Preaching in Sinim, or The Gospel to the Gentiles.* With hints and helps for addressing a heathen audience. By Hampden C. DuBose, D.D. Presbyterian Committee of Publication, Richmond, Va., 1893. Price \$1.25 paper cover, \$2.00 boards. For sale at the Presbyterian Mission Press.

This little volume on preaching in China is the work of one who can speak from experience, the author being for "twenty-one years a missionary at Soochow" and a zealous, indefatigable preacher. The author's aim, as stated in the preface, is to offer aid to newly-arrived missionaries and to present hints on preaching, which may be useful to ministers in other lands. The book is divided into seventeen chapters, and while rather discursive contains much interesting and helpful matter. Its tone is admirable, being thoroughly earnest and evangelical. The enthusiasm and cheerfulness everywhere noticeable in its pages are unmistakable characteristics of the author. The key-note of the book is set in the first chapter on "The Grandeur of the Pulpit," in words worthy of remembrance: "We often speak of the duty of obedience; there is no keener joy in the Christian life than obedience to God. In a heathen land we experience the preciousness of a nearness to God; the darkness around makes the light of the soul more appreciated. We talk of luxury, but is there any luxury like that of doing good! Philanthropy! the noblest form of oriental luxury!" Similar in tone is a parody, which if not exactly Tennysonian, has the right ring:

"Sweet hour to preach, sweet hour to preach.

May I thy grace and glory reach,  
And shout, while I can daily teach,  
Welcome, welcome, sweet hour to  
preach!"

Chapter II, on Sinim's Call, presents the needs and claims of China for the Gospel. Chapter IV, on the Street Chapel, is the subject nearest to the author's heart, and is full of interest. While some may not agree altogether with VI on the Spiritual Kingdom, the paramount importance of preaching the Gospel as compared with other branches of work is well set forth. Chapters VIII and IX, on Literary Preparation and the Style of Preaching, bristle with good points. In answer to the question, How early ought the new missionary to begin to preach? the author replies: "After six months. Start with a sermonette or baby sermon; day by day add to it, and if kept in motion it will grow like a snow ball rolled over the common. The best way of learning to preach is to preach." The author's lively powers of observation and his intimate acquaintance with the daily life of the people render this part of the book very interesting. Chapters XII—XV present the great theme of preaching, the preacher's model, and the only source of strength and blessing. Chapters XVI and XVII treat briefly of the wonders of the Last Days and the Reaper and His Rewards. Perhaps their connection with the rest of the work might have been more clearly indicated. As a whole the book is simple and practical, and is calculated to do good to the great cause the author loves so well.

*Problems of the Far East, Japan, Korea and China.* By Hon. G. Curzon. M. P. Longmans, Green & Co., London, 1894. Price 21 shillings. May be had at Kelly and Walsh, Lt., Shanghai.

This is a well-written, well illustrated and beautifully printed work of 436 octavo pages. Coming as

it does at the beginning of the war between China and Japan over Korea it is specially timely, and we have perused its pages with more than usual interest. (Some of the last pages left the author's hands no later than July 30th). To be sure Mr. Curzon has not had the advantage of a residence in any one of these three countries, and he candidly admits that his conclusions may be accordingly faulty. On the other hand, they are not crude first impressions but the outcome of two journeys round the world—one taken in 1887-8 and the other in 1892-3—and by one who had eyes to see and a mind to grasp.

The work, he tells us, "does not pretend to be a book of travel. Rather it is an attempt to examine, in a comparative light, the political, social and economic conditions of the kingdoms and principalities of the Far East." It is this which gives additional interest to the book at this time.

For Japan Mr. Curzon has little but admiration and wonder at the rapid strides made during the past two decades, not only in the organization and equipment of an army and navy but in the development of schools, postal facilities, railroads, steam navigation, etc., as well as the manner in which she has handled many of the complex and difficult political and financial problems, which, some of them at least, have been sprung upon her with great suddenness.

As regards Korea he thinks there is little hope for the country from the Koreans themselves. Though, as a race, they are not wanting in capabilities, yet the government is so corrupt and imbecile that only under the fostering wing of some stronger power is continued existence possible. Referring to the position occupied by Korea in regard to the Treaty



Powers Mr. Curzon says: "A more anomalous political condition certainly does not exist in the world than that of a country which itself claims to be both independent and dependent, and can produce powerful evidence in support of either hypothesis; and as to which outside Powers advance pretensions of suzerainty, control, protection, alliance, most favored nation treatment, or technical equality, for all of which there is considerable show of justification."

Turning now to China we find what seems to us a fair, though not at all flattering, estimate of both government and people. As regards "China's Awakening" he writes: "It may be worth our while, who are neither, like the Marquis Tsêng, diplomats whose interest it is to conciliate, nor prophets who are ahead of our times, to examine how far it is true that China has really awakened from her ancestral sleep, or whether she may not merely have arisen to stop the rattling of a window sash, or the creaking of a shutter, that interferes with her quietude, with the fixed determination of settling down once more to the enjoyment of an unabashed repose."

Interesting, also, in the light of present events is his opinion of the Chinese army, in which he quotes with approval and as corroborating his own judgment the statement of the late General Prjevalski, who had made a profound study of the China's military resources. "Let Europeans supply the Chinese with as many arms as they please, let them strive to train the Chinese soldiers, let them supply them with leaders, and the Chinese army will nevertheless never be more than an artificially created, mechanically united, unstable organization. Subject it but once to the serious trial of war, and speedy dissolution will overtake it."

As a missionary we were specially interested in what Mr. Curzon has to say on the missionary problem in China, and we are sorry we cannot accord to him the same candour and good judgment here that he exercises elsewhere. It is only fair to presume that he was misinformed, though this is no excuse. As to the sources from which he records that he received his information we find, as is usual in such cases, that he went everywhere, but to the missionaries themselves. True he does mention "the writings and speeches of the missionaries," but we submit that no man is capable of pronouncing judgment upon the missionaries and their work unless he takes the pains to see their work and come into personal contact with the missionaries, and especially away from the treaty ports. No amount of flitting from treaty port to treaty port, or questions asked of those who not only have no sympathy with missionary work but actually *know* no more about it than of what is going on in the heart of Africa, will suffice. A few quotations from Mr. Curzon's book will suffice to show how wide of the mark he comes in some of his generalizations. Referring to the different denominations which are at work in China he says, page 312: "Still less do the foreign teachers coincide upon the form of religion itself, which is promulgated by the divines of a score of schools, each claiming sole custody of the oracles of God." Such expressions are scarcely worth noticing, except that they represent a sort of stock-in-trade of opinions held by many who see that there are a goodly number of denominations at work in China, and infer—gratuitously—that each constitutes itself as having "sole custody" of the truth, and that each and all are exclusive and mutually antagonistic. To what-

ever extent this may be the case as between Roman Catholics and Protestants, as between Protestants and Protestants there is scarce a shadow of truth in it. This will be abundantly evident to any one who will take the trouble to acquaint himself with the real status of the fellowship and interdenominational courtesy which exists between the missionaries everywhere. We doubt if either in England or America there is anything to equal it.

Again, page 313, he says: "Another cause of stumbling is supplied by the unedited and ill-revised translations of the Bible, and particularly of the Old Testament, that are printed off *by the million* and scattered broadcast through the country." We might ask, And how does Mr. Curzon *know* that they are "unedited and ill-revised?" That assertion probably rests on the same authority as the other, "printed by the million and scattered broadcast," which is simply a pure fabrication.

If he had but referred to the last Annual Report of the British and Foreign Bible Society (1893) he would have found as follows: Total sales of Bibles and Old Testaments (for the year), 2502. Free grants, 54. As the former were all sold, only the 54 copies can come under the head of "scattered broadcast" of this Society.

For the American Bible Society we find a total of sales of 873 Bibles and donations of 105. We haven't at hand the figures of the Scotch Bible Society (of Hankow), but we presume they would make a similar showing. We do not now know and have never known a missionary that believed in the indiscriminate circulation of Bibles or Old Testaments, or that would not, on the contrary, con-

demn it as a piece of unwisdom.\*

Again, Mr. Curzon says, page 321: "The Chinese who dislike all foreigners regard the missionaries in particular with intense aversion." While this may be true of a few Chinese, or in particular cases, it certainly is not true of the people as a class. On the contrary, we believe that the missionaries are held in better esteem by the majority of Chinese than any other class of foreigners. As this assertion however rests upon the authority of a missionary, and as Mr. Curzon will never be able to verify it unless he becomes a missionary or believes what a missionary says, he will have to take it for what it is worth.

These are some of the "dead flies" which we could wish Mr. Curzon had left out of his "ointment," for we give him credit for having intended to write the truth, and the more's the pity that along with so much that is good, when treating upon other subjects, he should have so misrepresented this one. We hope Mr. Curzon may come to China again some time, and, if so, that he will go a little out of the beaten paths and *see* mission work as it is, and for which the missionaries will ever be glad to welcome him, and not write of it as it is *misrepresented*.

\* Since writing the above we have ascertained the following facts from the Agents of the British and Foreign, and American Bible Societies. The total number of Bibles published by the latter (American) in thirty years was 20,918, and of Old Testaments 13,400, or an average total of about 1000 a year. The figures for the British and Foreign are 17,700 for seventeen years, or about the same proportion. These are what have been *printed*; not all are yet in circulation.

As a rule only portions of Scriptures are circulated.

G. F. F.

## Editorial Comment.

IN April last the editor of the RECORDER sent out some 600 circulars to the missionaries in China, asking them to please indicate what term or terms they used for God in Chinese, and what for Holy Spirit. Up to the present three hundred and fifty-one answers have been received, coming from all parts of China and representing quite generally all the different missions.

The results are as follows :—

- 173 use Shang-ti for God.
- 65 " Shin.
- 36 " T'ien-chu.
- 42 " both Shang-ti and Shin.
- 8 " " Shin and T'ien-chu.
- 6 " " Shang-ti and T'ien-chu.
- 3 " Shang-chu.
- 22 " all.

*For Holy Spirit.*

- 179 use Sheng-ling.
- 147 " Sheng-shen.
- 25 " both.

These figures certainly furnish food for reflection, but we offer no comment, merely surmising that it would be well if the term question could be settled upon some such lines as the above figures would seem to indicate, which show very clearly the trend of usage and general opinion upon the subject.

\* \* \*

THE presentation copy of the New Testament for the Empress-Dowager was sent to Peking on Monday, Oct. 29th, under the care of a party of missionaries going north. The British and American Ministers had already been com-

municated with, and signified their willingness to extend their good offices in getting the book to the Empress-Dowager when it should arrive. The book, casket and box were displayed in the M. E. Church, Shanghai, on Monday afternoon, so that the native Christians and others might have an opportunity of seeing it. Many hundreds came, and were much pleased. The book has solid silver covers beautifully embossed with bamboo designs, and is enclosed in a handsome silver casket lined with old gold plush, and the whole is enclosed in a teak wood box. On the left hand upper corner of the cover are the characters 新約全書, "Complete New Testament," in raised gold, and in the middle is an oval plate of gold, on which are inscribed the characters 救世聖經, "Scriptures for the Salvation of the World." A congratulatory sentence, stating that the book is the gift of the Christian women of China, is engraved on a gold plate on the cover of the casket. The total amount of silver used is twelve pounds. The size of the book is 10 x 13 x 2 inches, and costs altogether some \$1,100.00. Many prayers have preceded and will follow this book, that it may be blessed of God to the comfort and salvation, not only of the Empress-Dowager but through her to many more in this nation, now in the hour of their great need.

FROM an article in one of the home papers we see that Rev. Gilbert Reid intended leaving the United States for China in October. During his absence Mr. Reid has been engaged in various ways in the interests of peace between China and the United States, and latterly had outlined a plan—"to reach the higher classes of China, and through them to aid and save the masses of the people and the nation itself." To accomplish this Mr. Reid was to raise a special fund of, say, ten thousand dollars (gold) and enlist the services of a number of new missionaries (or so we understand) who should give themselves specially to this work, under the guidance of Mr. Reid.

Mr. Reid now writes:—I have decided to delay special efforts to raise the full amount of money already specified, to at once seize the new opportunities of the present emergency in China, and to aid in every possible way on the basis of past acquaintance, friendship and experience, to promote feelings of accord, conciliation and friendliness, whether between the missionaries and the Chinese people, between native converts and their heathen neighbors, between the whole missionary organization and the upper classes, between the Chinese as a nation and foreigners as a whole, or between the people of China and the people of Japan, who should unite rather than divide their forces in maintaining their independence and power in the East. In an unofficial capacity, avoiding all political complications, it will simply be my aim to act as a friend, and to urge friendliness, peace and good-will. Wherever

missionaries are in danger—and incidents of disturbance, assault and persecution have already been announced—I will do personally all that under the circumstances would seem advisable, with such sanction as the Chinese authorities and the United States Minister may deem wise to grant.

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THE latest war news recorded in our "Diary of Events" indicate that the outlook is a grave one. We believe, however, that the ultimate outcome will be for the best good of China. Attention is being directed, as never before, to the rapacity, unscrupulousness, selfishness and want of patriotism of officials. The editor of the *St. John's Echo*, however, points out that the official system is, after all, one of the shoots from a deeply hidden root, "and no reform is possible among the rulers until this root has been torn up and cast away. The *mort main* of China is deadly self-satisfaction with her own condition." If disasters follow one another rapidly China may be awakened from her complacency with her present condition and her deeply rooted worship of the past.

In this crisis we ought to remember prayerfully our native brethren. We notice that a delegation of native converts waited upon the Shantung correspondent of the *N.-C. Daily News* to obtain an opinion as to whether they ought to submit to the conscription, being made in that region, of able-bodied men to recruit the army. They were gently but plainly reminded of their duty towards their country and emperor, and were exhorted to act

as loyal subjects of the Middle Kingdom.

In these present troubles, when the native Christians can study God's dealings with the nations, and see His finger in passing events, they can be led to greater definiteness in prayer for their country and their rulers, study more intelligently God's judgments on His ancient people, and have enlarged and higher ideas regarding God in history.

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A CORRESPONDENT in the September No. of the *Missionary Review of the World* writes:—

"It will be conceded that it is of the utmost importance that the Scriptures be placed in the hands of the heathen. There is the great difficulty connected with the case. In the first place, the great mass of the people of Asia and most European countries are illiterate and unable to read their own language. Then there are languages and dialects that have no written character. The result is that the missionaries in some instances will have to invent an alphabet, translate the Scriptures into it, and then teach the people to read it. Of course this will entail a great work and will delay the evangelization of the world.

"Science has right here given us a means of overcoming this difficulty. Though it takes long study for a person to learn a written language, any one, however ignorant, can understand his own tongue by hearing it spoken. This, science has enabled us to produce. I refer to the phonograph. If missionaries or heathen converts were

to speak the Scriptures into a machine it would repeat it right back, and the most ignorant could understand. Many would listen to a talking machine who would not hear a person read. Then in many Eastern countries women are kept secluded from the gaze of men, and it is not considered reputable for women and men to be together, or women to be seen in the presence of men. The phonograph would come in right here. It could be taken into the privacy of the Asiatic home, where a man could not. Then it would no doubt be cheaper than sending a person to a place for the purpose, and would receive attention where a person would not."

Seeing that this advocate of the use of the phonograph in evangelizing the world has referred to woman's seclusion in Eastern lands we would strongly recommend our scientific friend to carefully peruse the November number of *Woman's Work in the Far East*, which has just come out ahead of us, and we are sure he will be thankful to find how the sweet tones of many living phonographs are finding echoes in many dark corners in the East, where hitherto the Gospel has not been spoken.

Without going into the cost of phonographs or the necessary wax tablets, or the fear that many Chinese would look upon the apparatus as a Buddhistic prayer wheel, or the difficulties in the way of carrying out our friend's idea that "two or three families could listen from one phonograph, or a few could be kept in a church or chapel for anyone to come and listen to,"

we would simply quote two sentences from Rev. A. H. Smith's paper in the previous number of the same review: "The plain truth is that as yet the Christian Church at home has no adequate conception of what is meant by the evangelization of a heathen nation or tribe;

and this despite the experience of an hundred years of modern missions. The nature of the work to be done is indeed understood, for it is clearly pointed out in the New Testament, but the true character of the obstructions can only be known by those who meet them face to face."

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## Missionary News.

—Revs. James Ware, Shanghai, and Thomas Arnold, Wuhu, of the Foreign Christian Missionary Society, were ordained, June last, at Nanking.

—The work of the various missions to the Chinese in this province of British Columbia is making progress, slowly it is true, but really.

The Methodists, Episcopalians, and the Canadian Presbyterian Churches have missions in Victoria, Vancouver and New Westminster; the Methodists have also some work in Kamloops, and the Presbyterians in Nelson, B. C.

Our school, the Presbyterian, has been better attended this year than at any time since it was first opened, June 9, 1892, but thus far we have not seen any of our pupils confessing Christ.

The Methodist Church, Rev. J. E. Gardner, missionary, with four Chinese workers, has nearly two hundred baptised members. The Episcopal Church has about ten, perhaps more, with two Chinese helpers; the other workers speaking only English. All the

teachers are volunteers, excepting one in Vancouver; the teaching is largely individual, but each teacher has five, six, sometimes more pupils. The Presbyterian schools in Vancouver and New Westminster are supported and carried on wholly by the C. E. Societies in those two cities.

On the whole the feeling against the Chinese is not so bitter as formerly, at least it is not so open, and Christians are waking up to a sense of their responsibility to give the Gospel to these strangers. We are thanking God and taking courage.

Yours in the Master's service,  
C. A. COLMAN.

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### BRITISH MISSIONARIES IN THE INTERIOR.

In reply to a letter from the Shanghai Branch of the Evangelical Alliance on the death of the Rev. James Wylie Mr. O'Connor, British Minister, writes to Dr. Edkins:—

"In reply to your letter of the 28th ult. I beg to request you to be good enough to inform the

committee of the Shanghai Branch of the Evangelical Alliance that the importance of the points to which they draw my attention has been strongly before me since the amentable and most deplorable assault upon the Rev. James Wylie, which resulted in his death.

"Throughout the negotiations I have insisted upon the immediate carrying out of the sentences passed upon the criminals so as to connect in the popular mind the punishment with the crime. The chief criminal has already been executed; proclamations have been issued throughout the country and in all places indicated by Her Majesty's Consul, Mr. Bullock, and I am expecting daily to hear that the accomplices of the crime have received the severe punishment of exile with hard labour, and that the officers concerned have been cashiered in accordance with the sentence passed upon them.

"I am bound to admit, however, that the Chinese government has shown the most praiseworthy desire to take all the measures suggested to them for the prevention of similar outrages in the future, but in the ferment and popular excitement caused by war it is beyond doubt that foreigners, especially those who reside in the interior, will be exposed to unusual risks and dangers, and I consider that it is incumbent upon missionaries to exercise the greatest prudence during the continuance of hostilities, and above all not to expose their families to the dangers consequent upon the present state of things."

#### THE SHANGHAI SEAMEN'S MISSION.

##### *Committee's Report for 1893-1894.*

As particulars of the work carried on by the Shanghai Seamen's Mission, for the past twenty years, appeared in the July number of the *Messenger* the committee consider it hardly necessary to go much into detail in this annual report. During the year about 200 meetings have been held, with a total attendance of about 3700. The Sunday evening meetings have been the best attended (there being frequently forty to fifty present), but many of the week-night meetings, in spite of sparse attendance, have been of special interest and attended by cheering practical results.

At many of the meetings addresses were delivered in the German, Swedish and Norwegian languages for the benefit of seamen of these nationalities.

Twelve meetings were held on board the U. S. gunboat *Monocacy*, nine meetings on the sailing ship *Bidston Hill* (not including Bible readings conducted on board on Sunday afternoons), seven meetings were held on board the sailing ship *Matterhorn*, whilst services were conducted on board several Norwegian steamers and sailing vessels.

Special thanks are due to Mr. Viloudaki for his persevering efforts in connection with the meetings on board ship, and the committee would take this opportunity of thanking the missionary and other friends who so cheerfully and frequently have conducted the week-night and Sunday evening



meetings. To Miss Anderson the committee are also indebted for her many voluntary labours, and the cheerful hospitality which, in winning the hearts of many besides her own fellow-countrymen, has prepared the way for deep and lasting impressions. To those who provided books and tracts for distribution, as well as the varied entertainment for the annual Christmas festival, hearty thanks are due and most gratefully rendered.

The foregoing expressions of gratitude on the part of the committee to the friends who have thus helped, as well as to the subscribers, is an indication of the manner in which help may be accorded the Shanghai Seamen's Mission. An increased list of subscriptions, as well as further gifts of books, papers and tracts, and such aid as a fuller and much to be desired acquaintance with the work might suggest, would enable the committee to develop old work and utilise fresh opportunities.

The committee, with a profound recognition of their dependence on the Holy Spirit for guidance in, and blessing on, the organization, with heartfelt thanks to God for all that makes the retrospect of the past year a thankful one, and being deeply conscious how little has been attempted, would earnestly crave the prayers and practical sympathy of all old and new friends of the Shanghai Seamen's Mission.

G. McINTOSH,

*Hon. Secretary.*

Shanghai, 26th September, 1894.

#### THE DOUBLE CURE.

Here is an instance of the double work going on in the mission hospitals of China. It occurs in a recent speech of Rev. Dr. Swanson:—"An old woman came to one of our hospitals lately and asked to see the doctor, and she told the doctor what she wanted. She said: 'The head man of our town was with you here, and he was an extremely bad man. He thrashed his wife and made his children miserable; he gambled away his money, and his mouth was so foul all the waters of the rivers would not wash it clean. He came here, and he has returned home, but the tiger is changed into a lamb, and his wife is astonished at the change. He has ceased thrashing her; they are now quite comfortable, and he never says a bad word.'

'Well,' asked the doctor, 'What do you want?' 'Well,' she replied, 'Don't tell anyone, but I have a foul mouth; I do a little grumbling, and I fear very much my daughters-in-law are not as comfortable as they should be, for I am not a good woman, and I have come here for some of the medicine that has cured that old man, so that I may be what I ought to be.'"*Selected.*

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#### THE WIDE INFLUENCE OF MEDICAL MISSION WORK.

*By Rev. William Lane, of Chi-ning-chow, China.*

On Sabbath, May 27, 1894, at Chin-hsiang city I met with remarkable evidence of the wide and

good influence of medical mission work. I was out on an itinerating tour, having with me a Mr. Lu, one of the best all-round Chinamen I have met, really a fine man, and an efficient evangelist. This man came to our hospital with his consumptive wife. The doctor could not cure her. But the doctor's wife gave her a better medicine and an everlasting cure through the Gospel. Mr. Lu is of the class which is most bitterly hostile to the foreigners and the Gospel, the literary class. This class is at the same time the most influential class in China. So that it has been said: "Win the literati and you have won China." Mr. Lu was won first to friendship and respectful attention, and at last to acceptance of the Gospel through the kindness of Dr. and Mrs. Van Schoick of our station.

On the day above mentioned, while I was passing along the street, some one behind me called out "foreign devil." I turned just in time to see and hear a young boy reprove the reviler sharply, saying that was bad talk, and that I was not a devil, but a foreign teacher who did good. He came along by me presently, carrying the basket of cakes which he was selling. I gave him my best smile, and he remarked: "I was cured by the foreign doctor at Chinkiang." He also opened his clothes, showing a great scar of the tumor or ulcer of which he had been cured.

In the evening, at the inn, a Mr. Chao, who is a school teacher in that city, and of the literati, of course, came in to see me. He is a devout student of the Gospel, and accepts it as far as he understands it. He also began to "study the doctrine" at our hospital while recovering from a surgical operation.

While the above-mentioned two hopeful converts were conversing about their new-found hope a young man from one of the shops in the city came in, who had been in a hospital at Tientsin, had been cured and had learned a good deal of doctrine. He had his Gospel of Matthew and his catechism, and said he read them and prayed. He seemed very glad to see and hear us.

So here in one place, and on one day, were gathered together four people who had either been actually converted or had been made very friendly to us and our message by the medical work. One had been treated at Chinkiang, four hundred miles to the south; one at Tientsin, four hundred miles to the north; and two at our station, thirty-five miles away. None of them belonged to this place where I met them. Besides the above several had come to us during the day asking for medicine and getting the Gospel instead, for, I'm sorry to say, I am not a doctor.—*Herald and Presbyterian*.

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## Diary of Events in the Far East.

September, 1894.

26th.—The second Japanese army, being formed at Hiroshima, and composed of about 30,000 men, has begun to embark, after inspection by the emperor, for a secret destination.

—The Shantung correspondent of the *N.-C. Daily News* reports that in the region south of the Yellow River mouth, some thousand square miles or so have been completely devastated by the phenomenally heavy rains of July and August. Appeals have been made to the government for aid, but with a war on her hands it is doubtful whether China can do much toward relieving the distress. Fortunately the region is not densely populated, the native estimate being about two hundred villages, aggregating perhaps fifteen thousand people. He has just returned from this famine-stricken district, and reports the situation deplorable, to say the least. All the autumn crops have been destroyed, and the people are thrashing wild grass seed as their last hope of sustenance from the soil.

30th.—According to a telegram from Peking Prince Kung, sixth uncle of the emperor, for many years retired from active service, owing to disgrace, was appointed by an Imperial decree, on Saturday, to be President of the Tsung-li Yamên, President of the Admiralty and Co-Director (probably with Li Hung-chang) of War Operations. Prince Kung has also been given the privilege of entering the palace at all times. The above decree was promulgated at the special request of the Empress-Dowager.

--Hongkong papers bring news of the capture by dacoits in Tongking of Mr. Th. Chesnay, one of the proprietors of the *Avenir du Tonkin* and also contractor on the Langson Railway. At the same time a construction train was stopped,

and the Chinese engine driver and four coolies killed.

October, 1894.

5th.—Great fire in Tientsin. Three large godowns and twelve minor houses were in the course of five hours completely gutted, all their contents being destroyed. The latter consisted of bristles, braid, cotton, wool and paper with miscellaneous cargo. The damage is estimated at Tls. 100,000, of which Tls. 28,000 up to date is known to be insured.

6th.—Martial law proclaimed at the Japanese imperial head-quarters, Hiroshima, and at Ujina, the port of Hiroshima.

8th.—Execution at Nanking of two supposed Japanese spies who were arrested some time ago in Shanghai.

10th.—As a precautionary measure the Foochow provincial authorities have closed the River Min to shipping.

12th.—An Imperial edict published for the information of the officials and people of Peking runs as follows:—

“Churches and chapels of various nationalities have been in existence in the capital for many years, where those in charge have pursued their avocations peaceably, and it is necessary, therefore, that they should be properly protected in accordance with our treaties. As a matter of fact our war now with Japan has nothing whatever to do with the various nations of the West, but owing to the great influx of people from the various provinces, who are coming to Peking, there are fears that ignorant persons may hold unreasonable suspicions, and, what is more, savage rowdies, anxious to create riot out of little or no pretext at all may try to “raise the wind” to the detriment of the peace of the capital. It is against such, therefore, that proper precautions must indeed be taken. Hence we order the Commander of the Peking Gendarmerie and the Police Censors of the “five cities”

of the capital to give the necessary instructions to their subordinate *yaméns*, to be earnest and vigilant in their duties, to keep the peace and to use extra precautions to protect the churches and chapels of the various countries in the capital and vicinity against the lawless among the populace. Should such be found endeavouring to create disturbance we command that they be arrested on the spot and most severely punished, and on no account shall leniency and light punishment be allowed."

—According to an Imperial decree Shao Yü-lien, Governor of Formosa, is appointed Acting Governor of Hunan *vice* Wu Ta-chéng, who has volunteered for active service. The Acting Governor of Formosa is to be treasurer of the island, Tang Chin-sung, owing, apparently, to his former experience with the army in Tongking in 1883-4.

20th.—A London telegram states that "it is stated officially that the British government has informed China that it is prepared re-open negotiations. Overtures have been made to the Powers to arrange joint representations to Japan, and Japan has also been asked whether the terms are likely to form a basis for parleying. No definite reply has been received from Japan, but it is believed that the proposed basis of negotiations will be acceptable both to China and Japan. The majority of the Powers are in accord with Great Britain, and it is hoped that the remaining Powers will give their assent."

—The *Hongkong Telegraph* says:—Upwards of 2000 natives, chiefly fishermen, were drowned, and their junks totally lost on the south coast of Hainan during the typhoon that raged here on the 5th instant. None of the bodies were recovered, all being washed out to sea as soon as their frail craft were hurled against the rock-bound coast.

23rd.—The emperor, realising the importance of the naval action at the Yaloo, by which an invasion of China by sea was prevented, has issued a decree awarding honours to the foreign officers of the fleet, and posthumous honours to Mr. Purvis and Mr. Nicholls, with three years' pay to the family of each of them.

—Admiral Cheng, Naval Commander-in-Chief of Kuangtung, in addition to expressing his willingness to equip four battalions, or 2000 men, at his own expense, to reinforce the local forces of Canton, has offered to contribute \$300,000 towards the general war fund of the empire against the Japanese.

26th.—Reported fighting near Port Arthur between Chinese and Japanese troops.

—Negotiations for peace at Seoul denied from home.

—Kum Ah-lum, British subject, fined nominal penalty of \$10 at H. B. M.'s Police Court for conducting a lottery in Shanghai.

29th.—A telegram from the native correspondent of the *N.-C. Daily News* says: "General von Hanneken, having received a secret edict, has started for an audience with the Throne, as his Imperial Majesty is anxious to learn from the General's own lips the actual state of the army and navy of the Pei-yang defences. General von Hanneken will also take this opportunity to present for His Majesty's consideration a memorial advising a number of urgently needed reforms in the armies and navies of the whole empire."

"We are informed," says the *N.-C. Daily News*, "that the death of the Empress of China took place in July last, but was kept secret in order that it might not interfere with the celebration of the Empress-Dowager's 60th birthday."

—A telegram from Kobe says that the Chinese and Japanese armies came into collision at the Yaloo on the 24th and 25th instant, the Chinese withdrawing after some fighting. Chiu-lien-cheng was occupied on the 26th, thirty-four guns being captured. The Second Army, under Count Oyama, landed at Kin-chou on the Regent's Sword, in Society Bay, 35 miles N. E. of Port Arthur, meeting with no opposition, on the 24th instant.

From telegraphic news from home we learn that the panic flight of the Chinese army from the Yaloo has dismayed the Chinese, and the roads to Moukden and Peking are quite open.

## Missionary Journal.

### BIRTHS.

- At Swatow, on Sept. the 18th, the wife of Dr. P. B. COUSLAND, of the English Presbyterian Mission, of a son.
- At Chi-nan-fu, on Oct. 3rd, the wife of the Rev. J. A. FITCH, of the American Presbyterian Mission, of a son (Hugh Fitch).
- At Kiukiang, on Oct. the 10th, the wife of the Rev. JAMES J. BANBURY, of the Methodist Episcopal Mission, of a son.
- At Wuhu, on the 20th Oct., the wife of T. J. ARNOLD, of the Foreign Christian Mission, of a son.
- At T'ungchow, near Pekin, Mrs. CHAUNCEY GOODRICH, of the American Board's Mission, of a son.

### MARRIAGES.

- At Chung-king, Sept. 12th, Mr. F. J. DYMOND, to Miss M. CANNON, both of the C. I. M.
- At Hankow, Sept. 17th, Mr. D. TORNVALL, to Miss T. PEDERSON, both of the C. I. M.
- At the Cathedral, Shanghai, Oct. 3rd, Mr. ED. HUNT, to Miss A. WHITFORD, both of the C. I. M.
- At the Cathedral, Shanghai, Oct. 6th, 1894, by the Rev. H. C. HODGES, ERNEST WHITBY BURT, of English Baptist Mission, Shantung, eldest son of William Burt, Esq., Yeovil, England, to NELLIE, eldest daughter of Rev. John P. Tetley, Taunton, England.
- At Newchwang, Oct. 9th, 1894, by the Rev. Jas. Webster, R. J. GORDON, M.A., M.B., of the Irish Presbyterian Church Mission, to JESSIE J. WEST WATER, of the United Presbyterian Church of Scotland Mission.

At the Cathedral, Shanghai, Oct. 18th, Mr. A. BERG, to Miss A. HULANDER, both of the C. I. M.

At the Cathedral, Shanghai, Oct. 18th, Mr. C. TJADER, to Miss H. A. BLOMBERG, both of the C. I. M.

### DEATHS.

- At Darlington, England, Sept. 16th, the Rev. W. SCARBOROUGH, late of the Wesleyan Mission, Hankow.
- At Chefoo, Oct. 3rd, Mr. THOMAS EYRES, of the C. I. M.
- At Tientsin, Oct. 13th, LUCINDA GRAMHAM, M.D., of the Canadian Presbyterian Mission, of Asiatic Cholera.
- At Shanghai, on Oct. 13th, in the 27th year of his age, ROBERT WOO, only son of the Rev. H. N. WOO, of the American Episcopal Mission.

### ARRIVALS.

- October 1st, Rev. and Mrs. E. FOLKE and 2 children (returned), Misses E. A. E. BUREN and E. C. SANDBERG, from Sweden.
- October 7th, Dr. W. E. MACKLIN, wife and 3 children, of Foreign Christian Mission (returning to Nankin); Miss H. L. CORBIN (returned), of the American Baptist Mission, Ningpo; Misses M. PETERS and M. ALLEN, for Methodist Episcopal Mission, Foochow; Miss E. BUTLER (returned) and Miss M. A. HOLMES, for Friend's Mission, Nankin; Miss E. C. SHAW (returned), Methodist Episcopal Mission, Nankin; Mr. A. S. ANNAND, of National Bible Society (returned).
- October 11th, Messrs. O. BENGTSSON and S. BERGSTRÖM, Misses H. LUNDWALL, C. WALLENBURGH and L. M. HEDMAN, from U. S. A., for C. I. M.
- October 14th, Messrs. A. G. NICHOLLS and C. B. BARNETT, from Australia, for C. I. M.

October 21st, Rev. H. KINGMAN, wife and child and Miss M. H. PORTER, the American Board's Mission, Tientsin, Rev. and Mrs. JONATHAN LEES and Miss WINTERBOTHAM (returned), L. M. S., Tientsin.

October 26th, Rev. P. D. BERGEN, wife and child, of American Presbyterian Mission, Weihien (returned); Miss ROLLESTONE, American Presbyterian Mission, Ningpo; Rev. J. R. GODDARD and wife, American Baptist Mission, Ningpo (returned).

October 26th, Messrs. R. WILLIAMS, C. W. BENTLEY, A. MILLER, H. H. CURTIS, W. RICHARDSON, W. B. MOSES, T. A. S. ROBINSON, F. HISCOCK, J. R. F. PLEDGER, J. WRIGLEY, W. J. DOHERTY and J. HUTSON, from England, for C. I. M.

October 31st, ESTHER L. BECKWITH, of F. Friends' M. A., Chung-king.

#### DEPARTURES.

Sept. 21st, Messrs. F. YOUNG and BAVIN, C. I. M., for Australia.

Oct. 5th, Mrs. F. W. BALLER, Mr. and Mrs. A. H. HUNTLEY and 2 children, Mr. and Mrs. JAS. SIMPSON, Mr. J. A. STOOKE and Master HOWARD STOOKE and Miss A. GIBSON, all of the C. I. M., for England.

October 6th, Rev. and Mrs. HOWARD NICHOLS, of the International Missionary Alliance, for home.

October 9th, Rev. and Mrs. GEO. S. HAYS and 4 children, of the American Presbyterian Mission, Chefoo, for Pittsburg, U. S. A.; Rev. and Mrs. A. C. WRIGHT and child, of the Methodist Episcopal Mission, for San Francisco.

#### VISITOR.

Mrs. MARY C. NIND (mother of Mrs. Lacy, of Foochow), visiting M. E. Missions in the East.

